

REFORMED CHURCH MESSENGER

Who Isn't Happy in the Springtime?

Who isn't glad to see the Spring,
Hear the birdies chirp and sing,
See the trees all turning green
And the world in sparkling sheen;
See the spanning arch of blue
And the sparkling sun-kissed dew;
Hear the laughing rippling spring,
Hear its gurgling waters sing,
Being kissed by glimmering rays
For the happy summer days?

Who isn't happy in the sun
When the cold of winter's done?
Who doesn't love a springtime night
With zephyrs soft and stars all bright?
Who doesn't love a pansy bed
Where pansies smile and bow their head?
I fancy I can hear them say
A prayer for living just a day.
Who isn't glad and proud to be
A member of God's family?

—Harry T. Brewer.
Hagerstown, Maryland.

The Enigma

O great and boundless Universe,
O great creation, intricate,
Your shrouded mysteries I seek
To fathom with my earthly mind;
But I can not, for man's so weak.

O great Creator of it all—
Our precious lives, the Great Unknown—
I can not grasp the part, the whole.
Why didst Thou make the temple frail
That harbors such a priceless soul?

—Roy A. Brenner.

Greenville, Pa.

The Winding Road

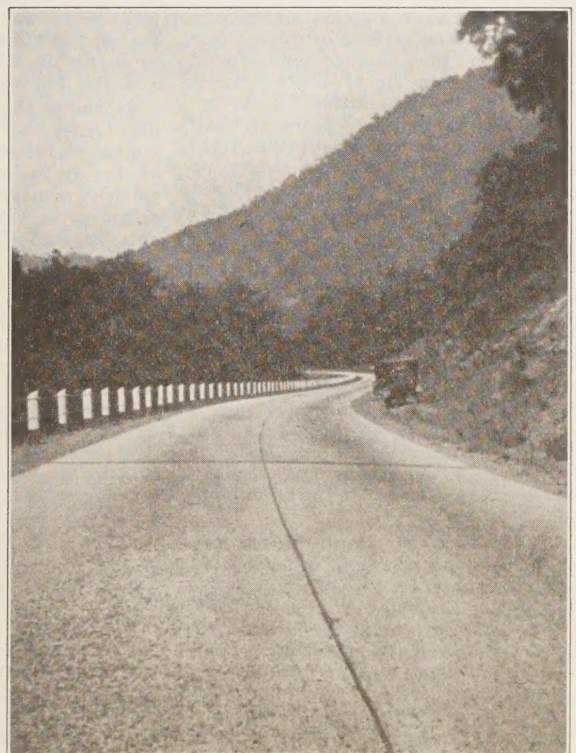
There's an urge that stirs within me
To be up and out and gone,
To take the road away from town
And follow it on and on.

To go where the open's calling,
Where the air is clean and fine,
Where the scent of green things growing
Goes through your blood like wine.

To follow the winding road, yes,
Or cut across the hills,
Or lie in the shade of a dusky glade
While peace my bosom fills.

'Tis there in the open country,
With the sapphire sky above,
That GOD can speak to the heart of me;
'Tis there I FEEL His love!

—Grace H. Poffenberger.



PHILADELPHIA, MAY 23, 1929

ONE BOOK A WEEK

A CHRISTIAN PHILOSOPHER

Once in a while a book comes from the press which is a veritable tonic to weary or discouraged souls. Such a book is "Borden Parker Bowne: His Life and His Philosophy," by Francis John McConnell (The Abingdon Press, New York). Bishop McConnell is himself thoroughly at home in the world of philosophy, and it was fortunate he was chosen to write this biography of his teacher and friend. No one has grasped the heart of Professor Bowne's philosophy more thoroughly than Bishop McConnell, no one understood him better as a man. Professor Bowne's life was not eventful so far as outward activities were concerned. It was not full of dramatic happenings or exciting adventures—if we except adventures into the realm of thought. He did not figure largely in ecclesiastical debates and was seldom heard in the conventions of the Church. He was a scholar and lived in the great worlds of thought. And yet there were occasional adventures into the world of action, as Bishop McConnell points out. When Professor Hinckley G. Mitchell, his colleague in the Boston University School of Theology and the great Old Testament scholar, was attacked for his views on the Bible,

Professor Bowne rushed to his defense and fought valiantly for him. When tried for heresy himself he defended his orthodoxy with such vigor and humor that he was quickly acquitted. Occasionally he publicly rebuked the undue officialism manifesting itself in his beloved Methodist communion. But on the whole the long years were spent in mastering the philosophical systems of his day, laying bare their weak spots, writing books propounding his own philosophy of "personalism," and teaching classes year after year in the art of thinking the way through to a consistent and impregnable Christian view of life.

No one rendered greater service to the Church in ruthlessly exposing the fallacies and weaknesses of the materialistic and agnostic philosophy of Herbert Spencer and his followers. There was little left of it when he got through with it. His impatience with the false assumptions and inconsistencies of logic found utterance in volume after volume. The Spencerian disciples both feared him and hated him. Their systems fell to pieces before his rapier thrusts and Bowne's words were eagerly seized upon by the theistic philosophers in every land.

Bishop McConnell has devoted most of his book to the story of these tournaments and to an analysis of Bowne's own philosophy of personalism, and it would be a

great invigoration to any preacher's mind, as well as an illumination, to read the chapters with great care. He will put under his theistic philosophy foundations that cannot be shaken. Note the headings of some of these chapters: "The Critic," "The Realist," "The Idealist," "The Transcendental Empiricist," "The Theist," "The Personalist," "Bowne and Pragmatism" (a very valuable chapter for our day), "The Achievements in Ethical Theory." These chapters are not easy reading always, but it is a great thing to grapple with these great things, for, after all, Christianity must procure a philosophy which it can boldly offer to its enemies.

Bishop McConnell has not neglected the personal side of the great teacher. We have a fascinating description of Bowne's childhood days and student years. We have glimpses of his friendships and many pages devoted to his contact with students to whom he unsparringly devoted himself where they showed inquiring minds and serious desire to know and to be able to think. There are also letters here full of wise counsel and rich humor, and several pages of correspondence with his friend, William James. James always insisted that they were traveling toward the same goal, although Bowne could not always concur. It is a rich and rewarding biography.

—Frederick Lynch.

THE MINISTER'S WIFE

(An appreciated toast given at the Alumni Banquet of Central Theological Seminary, May 6, by Mrs. Meta Bauman Mathes)

Mr. Toastmaster and Friends:

If memory serves me aright, even in my short life have I seen a few gentlemen of the clergy lean on the mental staff of notes. Have even seen my own peerless one leaning in that direction, so there is all the reason in the world why I should reach out for a much more strengthening and bracing support, and here it is.

This being a theological occasion, I thought "for our instruction and edification" I should be compelled to take a text, so have chosen these words: "She is weighed in the balance and found (—?)". Now since each congregation, according to her merits or their notions, supplies the missing word, I shall allow you the same privilege; but trust you will weigh carefully the sum total of her activities and influence, the evidence of her lifetime, before passing judgment. It is the daily contacts that irritate and try one, so we must take not only the near view but the far as well. Distance of weeks and years is apt to give us a different slant on the picture, and it is the sum total of a life that gives the proper estimate.

In the discussion of any great subject, or delicate one such as this might be, I deem it the part of wisdom to draw into council not only individuals but classes as well, interpreting their judgments through observation, experience, and well-marked attitudes.

Firstly (I think that is the proper way to start a sermon), we shall allow her as a class of course to speak for herself. What do you, Madame Preacher's Wife, think and expect of yourself? Never does she think of herself under that caption; it is only when made apparent to her and when thrust upon her by aloofness or isolation, as though not belonging; but she does think of herself first as loving wife and mother. Then she thinks of herself as being responsible to and appreciative of every child and adult in the congregation and community; wanting to be a helpful friend, and including each one in her heart's family. Even though at times the

flesh rebels at such a large order, yet she soon schools herself back into line and faces the issue because it is her task and because she loves. She feels too that she needs your helpful criticisms. It is a cleansing fire. Then she feels herself always as the lesser light (if ever she is conscious of herself as being a light at all), realizing that the unique office of the ministry is of Divine appointment, and no one is more prayerfully conscious than is she that this fact must not be lost sight of; willingly losing the development of her own possibilities and talents in the radiance and glow of the minister's more outstanding activities and achievements; pushing him out to higher attainments, that the work of the ministry may be magnified, yet secretly realizing and knowing that she is a direct force that either makes or mars his ministry. This SHE knows, and HE knows, and THEY know.

Secondly, the minister speaks. Be it to his credit, he too never thinks of the minister's wife as such, but he does think of her in such terms as home; comfort; efficient manager; economist; honest, keen-cutting, yet kindly critic; mangle to iron out worries and misunderstandings; smoke screen to keep his study as well as his shortcomings hidden from view; safe shelter after the mental storm of Church officers, etc., etc.; ground wire to ward off the fire and direct lightning, when his temper is overcharged; eyes, ears, hands, feet for him, with ear ever to the ground to hear the approach of the enemy, and ward off the fatal thrust to his efficiency and peace of mind; indispensable inspiration to his best efforts and achievements; his heart's-ease. There may be more; there may be less. Possibly he would sum it up in such words as these: "The heart of her husband trusteth in her; she doeth him good and not evil all the days of her life."

Thirdly, the congregation is heard, and that I am sure includes each one of us, for we have all sat at times in the pew as such. Possibly suitable texts such as these might be used: "Babe of voices." Or if all the sayings about her were written, "I suppose that even the world itself could not contain the books that should be written." It seems best for clearness to divide this head into two parts: (1) What the congregation does think and expect of her; and (2) What it ought to

think and expect of her. We deal with the first part first.

Might it be that we look on her as the spigot to relieve the pressure of our overcharged nerves, emotions and criticisms? Do we look on her as the congregational punching bag, the football, to be pounded and kicked to help attain a certain goal, which is as indefinite to the average congregation as a flying feather, a tramp ship, an arrow shot at random? When we chose her as leader, do we sap the strength of her influence and leadership through lack of support, when the holding up of her hands would multiply her talents and strength many times? Do we look on her as the basic cause of all the minister's foibles and failures? If a minister develops mannerisms, or fails to shine the heels of his shoes, do we say, Why does not Mrs. Christman, Mrs. Hamme, Mrs. Stolte, Mrs. Mathes, etc., etc., ad infinitum, correct the poor dear? If she prays in public, is she a Pharisee? If she fails to pray in public, does she lack spirituality? If these thoughts and criticisms are put forth, then it seems fitting and proper to ask, From whence do they come? Who starts them? Being a woman myself I dare tell. Women, of course. Just why women are so critical, allowing little leeway in their exactions one for another, is one of the unsolved mysteries; when on the other hand she is so loving, sympathetic, helpful, and sacrificing. Possibly it's her paradoxical complex, although I do think that a very much overworked term to cover up petty dislikes, bickerings, and enmities. Yes, I believe that women in the main start these criticisms; but so long as it stays with them, it remains mere criticism. When alas, it reaches the men, and is finally appropriated and digested by them, it becomes a real issue, and more telling damage is done. When it has reached this stage, another complex of women bobs up. At once she begins to retreat, to retrench, and try to dissuade him against such harsh judgment. She is now the sympathetic champion of her erstwhile victim, pointing out virtues that she knew were there all the time. Yes, woman does start criticisms, but greatly to her credit, she also starts the world kindnesses and practical sympathies, and the minister's wife gratefully acknowledges that she is a direct recipient of such loving ministrations.

(Continued on page 21)

VOL. CII, No. 26

PHILADELPHIA, PA., MAY 23, 1929

Whole Number 5118

Published every Thursday at
The Schaff Building, Fifteenth and Race Streets,
Philadelphia, Pa.

Reformed Church
- Messenger -

The Publication and Sunday School Board of the Reformed Church in the United States, The Rev. C. Clever, D. D., President; The Rev. C. F. Kriete, D. D., Vice-Pres.; The Rev. Paul J. Dundore Ph. D., Recording Sec'y.; Prof. C. G. Althouse, Treasurer; The Rev. Paul S. Leinbach, D. D., Executive Secretary

(FOUNDED IN 1827)

SUBSCRIPTIONS: Per year in advance, \$2.50; Single Copy, 6 cents. In accordance with the almost universal wish of our subscribers, papers are sent until there is a special order for discontinuance. Remittances are acknowledged by latest date following the subscriber's name on the wrapper; but receipts will be returned by letter when a stamp is enclosed for that purpose. All mail should be addressed to Schaff Building, 15th and Race Streets, Philadelphia, Pa.; articles for publication in care of the Editor; subscriptions and other business correspondence in care of the Business Department, Reformed Church Messenger. Checks in payment of subscriptions should be made payable to the REFORMED CHURCH MESSENGER.

The REV. PAUL SEIBERT LEINBACH, D. D., Litt. D., Editor-in-Chief

The REV. A. S. BROMER, Associate Editor and Business Secretary

Departmental Editors: { The REV. THEO. F. HERMAN, D. D.
The REV. CHARLES E. SCHAEFFER, D. D.
MRS. H. W. ELSON

Business Department

GEORGE W. WADNER, Circulation Manager

MISS L. M. HARRIS, Office Subscription Manager

The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

ADVERTISING RATE: Twelve cents per Agate Line each Insertion. \$1.68 per Inch each Insertion. (Fourteen lines to an inch.) Special Notices, set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 325 North Thirteenth Street, Philadelphia, Pa. All other communications should be addressed to FIFTEENTH AND RACE STREETS, Philadelphia.

Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902. Acceptance for mailing at the special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 11, 1918.

EDITORIAL

A BRAVE ACT

One of the outstanding events of last month was the speech of President Hoover before the Associated Press Association in this city on April 22nd. It was his first public speech outside of Washington after his inauguration, and everyone was alert to hear what he had to say. His address was one of the bravest acts performed by any President within the last fifty years. If we had doubted before whether Mr. Hoover is made of heroic stuff, no room for doubt exists any longer. Only a hero of full stature would have dared to say the things which he uttered. He said things which made some of his hearers blush, others squirm, and still others writhe in wrath. He knew he had before him men who have it in their power to poison the wells of his popularity, but he spoke right on and was not afraid. His speech was a subtle and fearless castigation of a prominent section of the press. He was generous in his praise where honor was due. For instance, what could be more handsome than this: "I am well aware that the great majority of our important journals day by day give support to these high ideals?" But he kept steadily in his mind's eye a reckless and vociferous minority. Many a journalist must have squirmed at words like these: "If we would invest with a little romance and heroism those thousands of our officers who are endeavoring to enforce the law, it would itself decrease crime. Praise and respect for those who properly enforce the laws would help." What a pointed hint this was: "Perhaps a little better proportioned balance of news concerning those criminals who are convicted and punished would serve to instill the fear of the law." Remembering the policy of sundry journalists in our own city, could anything be keener than this: "I put the question to every individual conscience, whether flippancy is a useful or even legitimate device in such discussions?" The President went on to give his own opinion: "I do not believe it is. Its effect is as misleading and as distorting of public conscience as a deliberate misrepresentation." That is superbly put. One must be a constant reader of the metropolitan press to get the full flavor of such a sentence.

Mr. Hoover is not blind to the good points in American journalism, nor should any of us be. Nor was he blind to its crimson sins, nor should we be. He knows what we all know, that certain papers pursue a policy which leads not to clarification but "confusion of issues in the public mind,"

and he says like a stout-hearted patriot, "Possibly the time is at hand for the press systematically to demand and support the reorganization of our law enforcement machinery, and to demand that our citizens shall awake to the fundamental consciousness of democracy which is that the laws are theirs and that every member of a democracy has the primary duty to obey the law." This is *sound doctrine*, and nowhere is it more needed than in New York City. And to no set of Americans can it be spoken with greater fitness and higher justification than to the men who mould the policy of our city papers. Alas, not all the papers of the nation received the speech with approbation. Many listened to it with sour derision, others heard it in sullen silence. In certain quarters there was a cold-blooded damning with faint praise. Many journalists will no doubt go on sneering, but the people were behind the President last November, they were behind him in April, and they will be behind him to the end.

—DR. CHARLES E. JEFFERSON.

* * *

"IN FULL?"

The above has reference to benevolent monies which the Church asks of the respective charges of our beloved Zion. It is not only interesting, but very discouraging, to note the indifference so many charges manifest when this question arises. There are some Classes in which so few charges pay benevolent monies in full that one can easily count them on the "fingers of one hand." The rest care little as to how hard the Missionary and Stewardship Committee labors, and little heed is paid to the earnest appeals of the Boards. They seem to be "dull" of hearing; the habit of giving "what falls" is also apparent.

It is self-evident that the spirit is lacking. Our land has "millions for defence," for prize fights, ball games, etc., but when the Church asks for a trifle more than a penny a day per capita for missions, it fails to get it. Every charge should be *requested* to do its duty towards its Redeemer—and the motto should be—"In Full."

Should Classis pass by lightly, as is frequently the case, the following: Apportionment, \$1,450; paid, \$300; balance, \$1,150? Would the civil authorities pass it by so lightly? We are not interested enough in arousing those who, relative to this matter, have been living too long on "easy street." Ask the delegate elder—do not fail to ask the pastor, too—for much depends upon him. If he "sleeps," the

members will "snooze" with him, and the obligation will not be met.

In *Church Management* we may read: "While speaking of giving, think of this record of the Seventh Day Adventists of the United States and Canada—membership, 110,422; contributions for mission in 1928, \$2,820,114; 49.1 cents per member per week. No multi-millionaires, the rank and file are people of very modest incomes. They believe in tithing." They pay approximately \$26 per capita per year for missions alone. At that rate, \$26, they are far ahead of most other denominations. We ask for \$4.25 per capita, less than one-sixth, and we do not even get that. No excuse for not getting it.

If the Boards of our Church were to get that much per capita—there would be available for benevolent work per annum the wonderful sum of \$9,256,000. Boards would no longer have occasion to borrow money, and pay interest—more churches would be built, more laborers prepared for the ministry.

Let our motto be "In Full." Let Classis insist more and more that it is a shame to come with a pittance of the Apportionment. Again I say, put the matter up to the delegate elder—and do not fail to ask the pastor also—"What was done to meet your obligation?" If the pastor fails for lack of courage, let him make room for someone who has courage.

Two weeks before Easter one of the writer's congregations had not paid anything on the Apportionment. They felt it was impossible to pay so much. The writer said: "We can do it." "Listen, men," he went on, "do you know that one of the other two Churches of the charge has reached the goal—in full? Do you know that the other congregation of the charge will do likewise?" "Is that so? Well, we must get busy—if *they* can, *we* can." The writer offered \$20, although he gets only a small salary and had already paid \$75 to the Churches of the charge. The rest followed rapidly and soon we had all but \$20 before we left the Church, and a young man who gave \$25 whispered to the writer, "If you do not get the balance of \$20 in time, tell me and I will pay it." All was cheerfully done and all feel gratified that for the first time in the history of the charge pastor and elder will report—"Benevolence paid in full."

As soon as pastors practice more what they preach—namely, *giving*—the rest will follow. The writer remembers when he talked, preached—money, money; scolded and frowned, because benevolent monies were not paid, yet he failed. Then he tried the "giving" plan, setting example first, and asked the people to follow. Since then we have reached the goal "in full."

A suggestion to pastors and elders who are in the habit of coming to Classis with 25%, 50% or 75% of the benevolent monies, and without "blushing" or offering an excuse is this: "We have not, because we ask not or ask amiss." "Ask, and it shall be given unto you." May the day not be far distant when every charge will reach the goal—"In Full"—so that the work of our beloved Zion may be carried forward with greater speed.

—Pastor.

* * *

THE MAILED FIST

On May 13th, Congressman James, of Michigan, introduced into the House of Representatives a bill "to provide further for the national security and defense." It was stated that this bill was introduced "by request of the War Department," and it is proper that all citizens should know that by its provisions it compels the military registration of all males 18 to 45 years of age, sets up paid draft boards in peace time, provides for the imprisonment of all conscientious objectors, and gives the President a dictatorial authority at his discretion. We understand that if Congress declares a national emergency to exist—not necessarily a war—those registered in accordance with this bill will be subject to the President's orders for mobilization. If they fail to obey, they are subject to fine and imprisonment or court martial. Quakers and members of other pacifist sects must serve as non-combatants.

We believe that Mr. Frederick J. Libby, of Washington, is justified in referring to this bill as "the War Department's mailed fist following hard on the Kellogg Pact." In describing the bill, Mr. Libby says: "Higher government officials, including the Congressmen who have declared an emergency to exist, are exempted from serving during the emergency. Ministers of the gospel, minor officials, and persons engaged in 'essential industries, including agriculture,' may be exempted by the President. There is no exemption other than this on account of occupation or religious beliefs. Even when no emergency exists, but when in the President's opinion the 'national interest' requires, the President seems to be given power by this Act to conscript into military service any individual male between the ages of 18 and 45. This provision is negatively worded in the Act (see Section 8), but is probably made valid under Section 11, which declares that the spirit and purpose of the Act are to be made effective regardless of the letter."

It is difficult to believe that Congress can be induced to place such a law on our statute books, but it is also impossible to predict what propaganda may accomplish. It is more than a pity that so soon after the renunciation of war as a national policy, the War Department of our government should request the adoption of such a bill. It is evident that every opponent of war must be on his guard.

* * *

THE CHANGING AMERICAN

In a very interesting article in *The Observer*, the distinguished British critic, Mr. St. John Ervine, describes the change which has come over the young manhood of America during the last nine years. It is always easier for an occasional visitor to our country to note such changes than for us who remain on the local scene. Nine years ago, Mr. Ervine found the average young American "irredeemably ugly, slack in body, fleshy, prematurely middle-aged, and most unsightly," but today, he says, the casual observer may see in the street any number of "trim-looking men, rather handsome, square in form, and obviously physically fit."

Particularly suggestive is the following appraisal made from this observation: "An obvious conclusion to draw from this increase in the number of handsome and fit young American men is that the European legends of excessive drinking by the youth of America must either be lies or gross exaggerations. I can speak with some impartiality on this subject, because I have not touched a drop of drink in the United States, nor shall I touch any until I am beyond the three-mile limit on my journey home. *I feel that it is my business, as an alien in America, to obey the law, even if I disagree with it.* At all events, I am very certain, when I look at the well-set-up young men and good-looking girls that I see everywhere about me in this city, that there must be thousands of people who either do not take drink, or take it very rarely. Clear eyes and steady hands are not acquired in speakeasies, which are dismal holes at the best. I have been in two or three. * * * There was, I do not doubt, an outbreak of heavy drinking among the young in America, and perhaps in certain quarters it still continues, as a piece of bravado, but I am certain that the 'soakers' are dwindling in numbers, and that the rising young take no more interest in fermented liquors than the average healthy-minded boy and girl in England do. In any event, whatever the truth on that subject may be, the fact remains that I see everywhere in New York a handsomer and fitter type of young man than I saw nine years ago."

We call special attention to the sentence in italics, and recommend to free-born Americans serious consideration of the fact that *it is certainly no more incumbent upon an alien in our country to obey the law than it is for a citizen who claims to be loyal and patriotic.*

* * *

"LEAD ON, O KING ETERNAL"

With the beginning of June, the triennial sessions of our General Synod will have passed into history. It is our hope and prayer that we may enter upon the new triennium with a resolute faith and an undaunted courage, marching breast-

forward to greater triumphs for Christ and His cause. As our memory hymn for June we have chosen, therefore, one of the most stirring and militant of the missionary hymns of the Church, "Lead On, O King Eternal, the Day of March Has Come." It is a worthy battle-hymn for those who are enlisted in the Christian warfare, and its second stanza is particularly fine. There is in it the poetic flow and fervor of a true hymn, together with the inspirational enthusiasm of youth.

It is a notable fact that this hymn was written by a young man, Ernest W. Shurtleff, when graduating from Andover Theological Seminary. He wrote it as an expression of the consecration and eagerness for Christian activity felt by himself and his classmates on finishing their days of preparation for the Christian ministry. It is worth while to recall that some of our very best hymns have been written by theological students, notably, "My Faith Looks Up to Thee," and "My Country! 'Tis of Thee." After graduation the author held several important pastorates in this country and then went to England, where he organized the American Church at Frankfort-on-the-Main, Germany. Since 1906 he has had charge of the Students' Academy at Vitti, France. The martial tune, "Lancashire," by Henry Smart, the noted English composer of Church music, has helped much to increase the popularity of this hymn, which has become an especial favorite in great religious gatherings. Let us study it in such a way that the spirit of the hymn may urge us on to larger usefulness in the service of our King.

* * *

PULPIT DIETETICS

Henry Ford is nothing if not original. There is a report that he intends to provide a bicycle with every Ford car, so that the "tired business man" can ride the wheel to his office from the place where he has to park his car. This, of course, may be only a vague rumor. But we do know it to be a fact that, in a recent magazine article, Mr. Ford voices the judgment that *dietetics should be taught in the pulpit*. It is his idea that there may be as much immorality in the choice of the food we put into our stomachs as in any other improper conduct.

It is, of course, true, as he says, that food has a fundamental relationship both to physical and mental well-being; but it will seem a queer notion to a lot of folks that the proper knowledge of foods and of eating should be made a part of religious teaching in the pulpit. Mr. Ford, who, according to reports, has not heard as many sermons from Christian pulpits as he ought to have heard, uses the following ingenious argument: "If people would learn to eat the things they should eat, there would be no need for hospitals. Jails and prisons would have less to do. What greater mission can the clergy have than the elimination of sickness, jails and prisons?"

The *Philadelphia Bulletin* agrees that "it is probably true that improper feeding is a contributing cause of crime, just as it is a common cause of domestic difficulties. Every housewife knows that a husband fed on canned goods and the products of the delicatessen store is hard to get along with. Many a wife-beater, brought before the court, tells the judge that 'she never had the supper ready on time;' to which the judge, if married, says, 'Discharged.' We might do worse than pay attention to Mr. Ford's advice—except that pulpit diatribes on food should be barred unless accompanied by samples to be eaten during the sermon." When the view that dietetics should be taught in the pulpit is generally entertained, this editor surmises that "we may read that the subject of Dr. Fourthly's Sunday morning sermon will be, 'Loaves and Fishes vs. Ham and Eggs,' and we will find clergymen of a more sensational type preaching on 'Milk and Morality, or Hot Dogs and Hades.' Sunday School will be made alluring to youth by the serving of appetizing hygienic lunches as a means of moral uplift, and ministerial meetings will discuss means of coping with the insidious influence of mince pie. In fact, if food should ever get into religion it would straightway get into politics, and we would find organized lobbies working assiduously in the

halls of Congress and the State Legislatures in the interest of outlawing edibles considered to have a subversive influence upon the consumer."

It is evident that Mr. Ford's views on this question will be greeted with more humor than seriousness, at least for the present. Important as the suggestion is, preachers today are scarcely equipped to discuss it in an edifying manner, and the need for spiritual food is so great that we may well leave the discussion of dietetics to those who are scientifically trained and specifically prepared to enlighten others about the proper use of food. There are, however, some folks who will be ready to go with Mr. Ford in his belief that "wrongful actions are the result of wrong mixtures in the stomach," but even here his theory will be received with considerable doubt by the thoughtful, who are not easily persuaded that vice and crime are in all, or even in most, cases traceable to an unwise selection of food. "Should a stomach pump be a standard part of court paraphernalia?" asks an editor. "The unfairness of sending a woman to jail for shoplifting, when she would have been honest as the day is long if she had not eaten dill pickles and cream puffs for lunch, should be apparent to the most obtuse mind. The object of our detectives, putting a suspect through the third degree, will be to find out not where he has hidden his loot, or where he was at the time the crime was committed, but *what he has been eating*. Only the shrewdest and most unscrupulous lawyers will be willing to accept the cases of defendants whose diet is above suspicion, since, when the day comes for judging the culprit's responsibility by the contents of his stomach, only those who have eaten unwisely can hope to secure acquittal without the aid of jury fixing." Probably the best way for Mr. Ford to cure himself of such strange theories is by attending Church regularly and hearing sermons which contain real spiritual food.

* * *

IS TITHING "UNINTELLIGENT" OR "OBSOLETE?"

A certain minister was delivering a tirade against what he called "mechanical methods" of giving to the Lord, and, in reply to one of his parishioners, declared that such devices as the tithe are "Old Testament stuff," and "*no longer appeal to anybody of intelligence or good judgment*." This parishioner asks whether this estimate is final.

Well, it is always a rather delicate matter to take issue with the opinions of a minister, particularly when they are so forcibly and dogmatically expressed. But it would be cowardly to sidestep such a question, which is of practical importance to not a few earnest and consecrated hearts. We do not question the sincerity of our brother for one moment when we say that people of superior intelligence and most excellent judgment differ widely on this question, and the estimate given above is not only questionable but assuredly contradicts the testimony of experience given by many of our best Church folks who have tithed for years and found joy and blessing in doing so.

Let it suffice here to quote no less a Christian leader than Dr. Charles R. Brown, former dean of Yale Divinity School, one of America's outstanding preachers and thinkers, who is undoubtedly one of our best recognized authorities on problems of Christian living. Dean Brown says:

"Thirty years ago I was induced by a thoughtful layman in my first pastorate to inaugurate the habit of giving a tenth. My salary was only a thousand dollars a year, and to give away one hundred of it seemed to make a big hole in it. But when the decision was once made I was amazed to find how much more I could give and did give than was the case when it was all left to mood and impulse. The habit of strictly keeping the tenth account would reveal to many a narrow soul the meagerness of his own benevolent output. Were a complete record kept, many who think they are giving a great deal because they give often, here a little, there a little, would be amazed at the lack of proportion between their personal expenditures and accumulations and their benevolences. *In all these thirty years I have never seen the day when I was tempted for a moment to return*

to the old spasmodic, haphazard method of giving to the Lord. We, too, have been blessed temporally and spiritually in basket and in store, in mind and in heart, in this practice of systematic giving. There has seemed to be an overarching Providence all the way."

In the face of a witness such as this, should we not hesitate to pronounce the practice of tithing unintelligent or obsolete? As a matter of fact, evidences multiply in pronouncing it strictly up-to-date.

* * *

VICIOUS JOURNALISM

Mr. Paul Hutchinson of the *Christian Century* has done an exceedingly important and useful thing in relating the exact facts about the recent tragedy at Aurora, Ill., in which the shooting of a mother was made the basis for a most vicious attack upon enforcement officers of the Government, in the effort to bolster up the dangerous and un-American wet propaganda. Mr. Hutchinson's account, backed up as it is by the official records, is a truly damning indictment of the Chicago morning newspapers, and indirectly of many others who accepted without question their biased and false reports. It is, of course, no surprise to find the *Chicago Tribune* engaged in such a practice. That journal, which modestly claims to be "the world's greatest newspaper," is a glaring illustration of how so-called "news" can be colored and distorted to harmonize with editorial prejudices. It is not too much to say that one of our greatest perils in America today is an undisciplined and irresponsible press. By a combination of exaggeration and omission of salient facts, it is possible for our newspapers to convey misinformation as dangerous as the poison gas which caused such unutterable havoc in the Cleveland Clinic. Its operation is slower, but just as deadly in its final effects. Nothing is more obvious, moreover, to the real friends of temperance than that it is high time for all decent people to challenge the honesty of the wet press in its outrageous treatment of Prohibition enforcement. We need action that is concerted and powerful, for the exercises have great wealth and social and political prestige. Let all lovers of truth be on guard!

The Parables of Safed the Sage

THE PARABLE OF THE HAIR AND THE HIDE

This beheld I with mine own eyes. A woman from mine own country traveled abroad. And she bought for herself a Jeweled Bracelet and she paid therefor a thousand and four hundred Shekels. And the price did not cause her that she should bat an eye. And this same woman had a Scrap with a Donkey-boy over a tip of one more Piastre, the value of which is five pence.

Yea, and I once beheld a man of mine own country who confessed to the Income Tax Man that he had a Million Shekels, and who spent money like water, and I beheld him in a passion over a matter of Two Pence which he claimed to have been an overcharge in Exchange.

Now my friend Ralph Waldo Emerson, before he went abroad, always provided himself with a few Extra Shekels to be robbed of without losing his temper. And the same also I do.

For there be few things so futile as to be wrathful over trifles.

And the Smaller the trifle the more certainly do men magnify it to a Principle—straining out the Gnat and gulping down the Camel.

Now when I was a lad there dwelt nigh unto me a Backwoods Philosopher, who spake thus unto me, saying, Safed, Thou wilt surely save thyself a Heap of Worriment if thou shalt learn to let the Hair go with the Hide.

And though I be neither a Tanner nor a Leather-dealer, yet do I know what he meant. And I am sure that a Large Proportion of the Quarrels and Vexations of life occur over the Hair and not about the Hide.

Wherefore have I sought to learn and to teach men not to exalt Trivialities into Occasions of Strife or Anger, but give due regard to the Large Issue, and let the Hair go with the Hide.

Unrealized Ideals

BY HARRY BURTON BOYD, D.D., LL.D

Christianity is a religion of unrealized ideals. The standards in revealed religion have ever been high. Moses, the prophets and the psalmists brings to us the realization that God in all His contacts with men has held up the vision of what might and should be, but the race has ever fallen short in achievement. Jesus Christ took religion out of the stiff mold of law and gave it spiritual freedom. His words after twenty centuries ring like a trumpet call in the ears of the seers of every generation. Only as men hear His voice do they realize their failure to advance. Only then are their eyes opened to see new paths, and their faith and courage renewed to try other methods. Apart from the inspiration derived from Jesus Christ Occidental civilization would be as static and grubby as that of the Orient. Jesus presented ideals in the fields of individual, national and international endeavor that are yet unrealized.

He was hailed as the Prince of Peace. Yet still the nations beat plough shares and pruning hooks into instruments of warfare. Every resource of science is utilized to make international conflict yet more dreadful. The budgets of the nations go largely toward paying for past wars and preparing for new ones. Suspicion and hatred are artificially fomented and strife made inevitable. Yet the nations of the West claim

to be Christian. Temples dedicated to the worship of Jesus Christ are seen everywhere. Are the worshippers sincere, or is Jesus a fetich? The song of the Angelic Choir at the birth of Christ presents an ideal of Peace that is yet hardly a mirage in the Christian consciousness. Let the Church awake and proclaim Jesus as the Prince of Peace. His truth must be lived, His Abiding Presence accepted. Then will dawn upon the darkened hearts of men the vision of Peace on Earth, good will to men.

Allied with world peace is brotherhood. For twenty centuries the world has admired the parable of the Good Samaritan, but has not dared to put it into practice. Racial hatred and the exploitation of backward peoples by the stronger cannot exist when the example of the Samaritan traveler is followed.

Christian people sing hymns of praise to God and mutter prayers in the name of Christ and rising from such devotions go forth to perpetuate racial hatred. The ideal is ever before us. It can't be denied. We like to discuss it in public gatherings but we repudiate it in private and national experience. Organized Christianity as it now exists must be branded as a failure unless it can sensitize the consciences and Christianize the actions of its professed followers. Brotherhood will not result from pious and trite resolutions but

will come as the fruit of a living Christian experience.

Social justice is the battle cry in many quarters. The Church is accused of cowardice in the face of the social questions that throng for solution. There is no general panacea. But the problem must be faced from the viewpoint of the complex, involved civilization of today. The follower of Jesus will not mouth the Golden Rule. He will live it in all its implications. The road to the solution of our social problems is long and tortuous. It can't be described in platitudinous phrases. It can't be settled by the scientific elimination of the unfit. When Paul declared that "We who are strong must bear the burdens which the weak make for themselves and for us," he pointed the way to the answer. The heroism and idealism of Jesus must be combined with the strength and tender understanding that marked the Master of men. No other agency save the Church of Jesus Christ can bring in an era of Social Justice. Shall the Church neglect this great task while she seeks to enrich her ritual or looks for new ways to attract and amuse the crowd?

"Show us the Father," is the cry of multitudes. Fellowship with God is the ideal of every seeking heart. It is not found by the weary road of good works, nor by excursions into theological tangles.

Knowing doctrines and knowing God are not synonymous. Only those who know Him themselves can direct weary travelers and anxious seekers. If the Church is to make God a reality in the lives of men, God must be real to the Church. Phrase and formula sanctified by the usage of centuries are not sufficient. A living demonstration by pastors and people is required.

A fearful Church, a body of Christ torn by dissension and recrimination is powerless to bring men to God. Living as those who see God, and loving as those who know Him, will give power to the Church to realize this great ideal of man.

These four ideals, Peace, Brotherhood, Social Justice and the Consciousness of God are gifts of Jesus Christ to the Race.

Their speedy realization depends upon the loyalty and courage of His followers. In the face of criticism the Church has no time or energy to waste in defence or explanation. It is her supreme task to make these ideals become facts in the lives of men. Thus only can she vindicate her existence and honor her Lord.

Philadelphia.

Alcoholism—An International Social and Economic Problem

BY PHILIP SNOWDEN, M.P., *London.*

A Committee of the Eighth Assembly of the League of Nations briefly considered the question of Alcoholism. The discussion arose upon a communication which had been sent to the Secretary-General by the Ministers for Foreign Affairs of Finland, Poland, and Sweden, to which the Foreign Ministers of Belgium, Denmark, and Czechoslovakia had adhered.

When this subject came up for discussion before the Commission of the League there was considerable opposition, especially from the delegates from the wine-producing countries, to any action being taken. Eventually, in view of the strong differences of opinion on the subject, it was decided not to proceed further with the matter at that Assembly. The question cannot be allowed to remain in that unsettled condition. Efforts are being made in various countries to have the matter reopened at the next Assembly in September. It is impossible to maintain that the problem of alcoholism has not a serious international character.

All the admitted facts of the alcohol problem prove that it is a social, industrial and economic question of the first importance. It is not necessary here to cite much evidence of the physical evils of alcoholism. They are not in dispute. Alcohol is responsible to a great extent for degeneration, disease and death. The question of drink occupies a prominent place among the causes of degeneration. Drinking habits among women have extremely prejudicial consequences on the care of the offspring, not to speak of the possibility of children being born permanently disabled.

Alcohol, according to the Report of the British Commissioners of Lunacy, is one of the chief causes of insanity. Dr. Bronardel, a great French physician, stated at an International Congress on Tuberculosis, that "Alcoholism is in fact the most powerful factor in the propagation of tuberculosis . . . the returns of mortality from tuberculosis, and the drink bill of France exhibits a strange correspondence." Distinguished German and British medical men support this view. Here is a question which might well form the subject of international investigation.

In recent years increasing attention has been given to the question of the relation between the mental and physical condition of the worker and his industrial efficiency. In the early days of the Great War the British Government appointed a Board of Control of the Liquor traffic with very great powers for the regulation and control of the liquor traffic. The purpose of this control was to secure the utmost industrial efficiency in the production of war munitions. The writer was a member of this Board. In the exercise of their duties the Board found it necessary to make exhaustive enquiries, through scientific experts, into the question of the effect upon a worker of moderate doses of alcohol.

We need not enter into details about the experiments which were made. It will be sufficient to cite the results, which, it may be said, were reached by strictly scientific methods. A dose of alcohol, so small that

the drinker shows no signs of being under its influence, was proved to have the effect of reducing the accuracy of gun-fire by 30%. The experiments of Aschaffenburg with compositors are fairly well-known. The subjects were all accustomed to taking beer, but they abstained during the experi-

in heavy manual work did not show any evidence that as small a dose of alcohol influenced, either favorably or unfavorably, the output of any of the subjects. The general results appear to point to the conclusion that alcohol has a greater influence on the mental than the muscular organisms, and that the loss of efficiency is greater in proportion to the degree of mental alertness necessary for the discharge of the task.

The effects of alcohol on health, longevity, physical degeneration, maternity, infant life, industrial efficiency, and the relation of alcohol to crime, lunacy, specific diseases and prostitution, might well form the subject of further scientific investigations by qualified experts under the direction of Commissions of the League of Nations.

But there is another aspect of the alcohol question which might well be the subject of international investigation, namely, the economic consequences of expenditure upon alcohol. The economic case against the liquor traffic might be stated from the facts as they exist in Great Britain, which will apply more or less to every country, except the few which have established prohibition. Taking the country as a whole, the expenditure on drink is about one-twelfth of the whole national income.

There are two forms of expenditure. There is an expenditure which is productive, and there is an expenditure which is lost as soon as the expenditure is incurred. The money spent on drink is sheer economic waste. It is the destruction of wealth.

It was the realization of the economic waste of the expenditure on alcohol which led the keen business men in the United States to support prohibition, and, without entering into a discussion of the general effects of that policy, it may be asserted confidently that the economic effects of prohibition in that country have been of the greatest value. It is because of this truth that temperance men in all countries, and in increasing number of business men, urge that international consideration should be given to this problem of alcoholism in connection with the study of world economic problems.

The methods of dealing with the problem will have to be settled by each country according to its circumstances. The most urgent need is the education of public opinion upon this question. When the public becomes fully alive to the seriousness of this evil, legislative action will not be difficult. The relation of the drink question to the whole social problem is now being recognized by reformers of all schools. Insofar as we elevate the ideals of the people, lessen the strenuousness of industrial and commercial life, improve the surroundings of the poor, increase their leisure and provide rational entertainment, so far shall we be working effectively for the removal of the evil of alcoholism.

To sum up our indictment of the alcohol traffic in relation to social waste, we submit that the facts of the problem prove that the traffic is largely responsible for

THIRTY PIECES OF SILVER

Thirty pieces of silver!
What precious things they'll buy—
But there, begone, ye devil thoughts!
Would I cause Him to die?

Thirty pieces of silver!
For the Master who is kind,
Whose only fault is doing good,
And healing sick and blind!

Thirty pieces of silver!
To just point out the way;
Nothing to do with the Consequence,
Let blame me then who may!

Thirty pieces of silver!
They lie in my hand so cold;
But what have I done to earn them?
My beloved Christ I've sold!

Thirty pieces of silver!
Oh God, was that man I,
Who sold my Lord and saw Him
bound,
And taken forth to die?

Thirty pieces of silver!
The price of a traitor's kiss!
My eager greed for petty gain
Has led at last to this!

Thirty pieces of silver!
Would once have made me glad.
But what is golden when peace is
gone?
Oh God, I'm going mad!

* * *

Thirty pieces of silver!
Clattered from stone to stone,
While there on a tree a dark form
hangs
Limp, and lifeless, and lone!

Thirty pieces of silver!
Have we then proven true
To the One who, dying, said, "For-
give,
They know not what they do?"

—Grace H. Poffenberger.

mental period which lasted four days. On the second and fourth days each man drank 7 ounces of Greek wine containing 1¼ ounces of alcohol. The men under this influence believed they were doing better and quicker work, but the average amount of work done by all the compositors was 9% less than on normal days.

Tests which were carried out by Dr. W. C. Sullivan on munition workers employed

murder, suicide, immorality, and crime; it is poisoning the bodies of the children before they are born; it sends thousands to the grave before they have learned to lisp; it gives to thousands who survive a shattered constitution and a weakened will;

it predisposes them to every form of disease and illness; it destroys the capacity for motherhood; it wastes our national resources of wealth, and lessens mental and industrial efficiency; it pulls down men to the gutter and sends them to a premature

grave; it hinders the work of the Christian Churches and of all social movements. Drink is, in fact, one of the most destructive evils which curse the human race. (Abstract from article appearing in *Stockholm* February 15, 1929.)

The Tell-Tale Dam

BY "NOW AND THEN"

The Prophet's friend from a distant city came to him and said, "I wish to go fishing with thee for trout." And the Prophet said, "Let us go and see how the mountain streams are." And the friend said, "But thou didst say the place where we were to fish is 40 miles away in the mountains. Shall we go all that distance just to learn if the streams are too high or just right?"

And the Prophet said, "No, we shall go just one mile and I shall tell thee how the streams are 40 miles away." And the friend said, "How canst thou do that?" And the Prophet said, "Come and see."

So the Prophet and his friend walked to a large creek into which many mountain streams flowed. And near the mouth of this creek was a dam, and the Prophet said, "Seest thou that dam?" And the friend said, "Yes. What of it?" And the Prophet said, "There is very much of it. A foot of water is pouring over that dam, and that means that the mountain streams far away are high and very active and are helping to make this great body of water rush over the dam; so it is useless to go fishing today." And the friend was sorrowful. And the Prophet said, "Whilst thou can't not go fishing today, thou canst learn a lesson from that

water." And the friend said, "Go on with thy sermon, but it will not help my disappointment."

TWILIGHT

The hush of the Twilight Hour,
The going to sleep of day,
The slowly creeping night shadows—
All bring us closer to Thee.

Blue moon with its silvery halo,
The stars with their myriad delight,
Peep down through the floor of
Heaven—
Painting our souls pure white.

The Day may have been a battle
With many a sadd'ning reverse,
But here in God's calm of Twilight
Our spirits with peace do converse.

—Jeanette Ritter Heller.

And the Prophet said, "It may not help thy disappointment, but it may help thy vision. That water pouring over the dam is symbolical of the Church when all its contributory branches are active. When

all the Churches are doing their part there is much money and power, and the great outlets of Christian work are filled with vigor and life and the wheels of the Kingdom of God turn rapidly and do much work, but when the far away branches begin to get low the power decreases and the work of the Church diminishes. To learn the spiritual life of the congregation thou needest not visit every congregation. All thou needest do is to look at the financial reports of the Boards and agencies of the denomination, and thou canst tell how the streams are far away. Thou canst tell if the people are paying their Benevolence or not."

And the friend said, "Yes, that is true, but anyone should be able to see that."

And the Prophet said, "They should be able to do so, and all are able to do so, but many will not do so. They do not wish to see, but they are quick to complain about the slow progress of the Church. And there be many who, if they would be as enthusiastic about the Benevolence of the Church as they are about fishing, many Prophets would rejoice."

And the friend said, "Dost thou mean me?"

And the Prophet said, "If the hook hath caught in the seat of thy trousers, verily, thou shouldst know."

Why I Am Going Back to India

DR. E. STANLEY JONES, the eminent Missionary

(This address, delivered at the Central Hall, Westminster, London, on Wednesday, 17th April, 1929, is so eminently worth while that we hope no reader will miss it)

(Continued from last week)

Why then do I go? Not to fussily manage people's souls in their own interests. Some people are benevolent tyrants, they want to do something for people, but they do it in such a way that it takes away one's self-respect. An Indian student came to the Western world and went back and said, "If those people had loved me a little bit more and my soul a little bit less, I might have become a Christian." It is possible to love people's souls and not love people. Jesus never told us to love humanity, He said Love people. I have heard people say "I love humanity, but I do not like people," and it was said of Rousseau that he combined love of all mankind in general with hatred of all mankind in particular. Jesus was very concrete and living in His love, and Christian missions must not love in the abstract, but in the very definite concrete. You must not bend over people with tongs, saying "I come to do you good, now be grateful." (Laughter.)

To tell you why I am going back to the East, I must go back to the beginning. When I was in College, I was not interested in Missions, but there was a group of students in the College who were. They were very wise. Instead of asking me to be a missionary, they gave me a talk to make on Missions, and the more I studied the matter, the more deeply concerned I felt. I came to the day when I was to give the address, and I was so broken up

that when the hour came, I said I have no disposition to give any address or go into that room unless something happens, something ought to be done about it. I was in a state of spiritual desperation, and the inner voice came and said, "According to your faith, be it unto you." I said "Somebody will go from this meeting as a missionary." Little did I know who it would be. I found that I was the one, I had prayed myself into it. I do not think that anybody can expose himself to the call of human need without something happening within him. The reason why we are not interested in Missions is because of two things, either we have not exposed ourselves to the world need, or there is not sufficient Christianity within us to respond. Take the inner Christianity that is in fellowship with Jesus Christ and inform it concerning the world need, and something will happen. It happened with me.

When I got through my college education, I received a letter from the College President saying, "It is the will of the Faculty, the student body, the religious people, and we believe it is the will of God for you to teach here." I got a letter from a friend at the same time, "I believe it is the will of God for you to enter evangelistic work at the home base." At the very same time I got a letter from the Mission Board saying, "It is our will to send you to India." There was a traffic jams of wills there. (Laughter.) I took the letter from the Mission Board

aside and opened it before God and said, "What am I to do? I have got to answer this. My life is not my own," and clearly the inner voice said, "It is India." I said, "All right, it is India." I wrote to the Mission Board and said "I am willing to go and ready." Now I am sufficiently old-fashioned to believe in a Divine call. I have been called to India, and I have never been recalled, so I go back. The central reason why I go back is simply that call. That call makes me feel this: the question of success or failure is irrelevant. If you were to tell me I was going back to failure and would see no converts and would die without the vision fulfilled, I would say "All right, send me back." That is not the question. It is not mine to succeed or fail, it is mine to be true to the the highest that I know." (Applause.) Some way, somehow, the vision will catch fire, and the world will see it, though it may not be in my time.

There are subsidiary reasons why I go back. I once heard Mr. Chesterton tell why he became a Roman Catholic. He spoke to a group of us; we asked him to tell us and he said, "I could begin with a number of sentences," saying "It is the only Church that" and I could go on for an hour. I won't pursue that, but I would like to use his phrase. I go back into this movement because it is the only movement that . . . first, launches out in a great faith in people. The underlying

assumption of the missionary movement is this, that it believes in people as people, apart from race and birth and color and social standing and money. It affirms the worth of men, and I love that note that underlies it, for I believe that it is going to be the note that is going to swell and swell until we shall hear a chorus of the nations, with that simple idea worked out into music and song and right relationships, the worth of a man as a man. It is a glorious thing to watch this at work, in actual operation in life.

I think of one of my friends in South India, who came from the carrion eaters. The carrion eaters of South India are men who carry out the carcasses of dead animals for the carrion eaters to feast upon. They are a low caste people, but that man began to rise up and up, and today I am proud to call him my friend; he is the intellectual, moral and spiritual peer of any man or woman in this building tonight. I have lived in his cultured home, seen his cultured family, fellowshiped with his statesmanlike mind, and have caught the sheer passion of his life. One missionary said concerning this man that we could lose any five missionaries from India rather than that man. Yet a few years ago he was a carrion eater of South India, today is he is a Christian statesman.

Talk of adventure in human friendship and human understanding and belief in people. The people who say they do not believe in foreign missions ought in all conscience to be willing to go back where we were before foreign missions touched us. (Applause.) If they did, they would run straight into a savage—I drop the “semi.” I have somewhat of Scotch, somewhat of Irish and a good deal of Welsh blood within me, so I dare say this. Severus, the Roman, looking at the slaves in the market said, “The stupidest and the ugliest slaves in the market are those from Britain.” No Roman lady would ever stain her face lest she be like the wood-stained Britons. We were considered permanently inferior and the Romans permanently superior. The Scotch are proud of their accomplishments and rightly so, they have made an amazing contribution to the world, and yet St. Jerome writes in the Fourth century: “The Scots in Gaul were eaters of human flesh . . . a steak from the female breast is a rare dish.” Scots! Then came the man with the message that broke our chains and gave us life. (Applause.)

Another man looked at these stupid and ugly slaves and said, “Angels, if they could all be Christianized, they would be angels.” There are two ways to look on the world—one says “Stupid and ugly slaves,” the other says “If they could

but see Christ and know Him, they would be angels.” Personally I would throw myself with all I have out on the latter side. I believe in the future the universe will take that side of things. Booker Washington once said, “The only way to keep a man down in the gutter is to stay down with him,” and the only way to degrade anyone is to degrade yourself in the process. But you say—if you preach this doctrine, what becomes of white supremacy. (Applause.) I am desperately premacy? I am not interested in white interested in character supremacy, and if some other nation can rise up of whatever color which shows more passionate devotion to Jesus Christ and finer moral character and finer service to the world, they will lead. (Applause.)

This adventure of belief in people is one of the greatest that is in the world at the present time. Our friend has said there are no more geographical discoveries to be made, but the greatest discoveries in the future are to be made in the realm of human relationships, the discovery of the worth of a man as a man.

The second thing that underlies our Gospel is that we believe because of that that each individual or nation should be economically and socially and morally and politically free, and that when they can stand upon their own feet, they should stand upon their own feet. (Applause.) Jesus Christ said, “I am come that ye might have life and that ye might have it more abundantly.” I want every man to find life, but the moment I try to lift up these things in India today, and do what I can, I am balked by religion. Every social and economic evil in India at the present time is rooted in religious custom. The moment you try to lift them on those lines, you run across a custom that balks you, and you cannot raise them economically or socially until you break the inner idea and replace it by one that can stand the reform that will be placed on it. Therefore I do not try to tinker at the edge, I go straight into the inner thinking, for that finally determines what a man will be outwardly.

I believe so desperately in people and in nations that I want them to have Christ, for I believe He lays the foundation of all kinds of liberty, for the building of life up and up. This movement is the only movement that unselfishly seems to me to go into it and lay the foundations for moral and spiritual and political progress that will last. It is the only movement that has within it a character that I can utterly and absolutely trust. People let us down terribly, but there is one spot in my universe that I am utterly sure about, and that spot, Christ. An Indian told me he once saw a picture by

Rembrandt, a luminous face and around it shadowed clouds, and he said, “That one luminous spot, the face, is to me becoming in my universe the face of Christ. There are clouds about Him, and I do not understand many things, but there is one luminous place.” There are a lot of things I do not understand about our world. I do not understand why little children suffer the way they do. I do not understand why mother’s hearts are torn and bleeding the way they are. I do not understand why earthquakes and a number of other things harrow our world. But there is one spot that I am utterly sure about, and that face becomes my universe, and I look up through that face to God and say, If the God that is back of things is like this that I have seen, He is a good God and trustable. If the heart that is back of the universe is like this gentle heart that broke upon the Cross, He can have my heart without qualification and without reservation. If Jesus Christ tells me nothing else, He tells me this, that God is a Christlike God, and if He is, I know nothing higher to say about Him. If the revelation of Jesus Christ means anything, it means this, “That he that hath seen Me hath seen the Father,” and if this is the Father, then God is beautiful, tender, a passionate love that seeks and seeks down through an Incarnation, up through a Garden, up further still to a Cross, and out into an Easter morning, seeking—love that will not let us go. I would like to leave my witness this last night I am with you, for these twenty-five years I have tried to walk with Jesus, He has never let me down.

It is not only a movement that has a character that is utterly trustworthy, but it offers us a world view for this life that I do not see anybody else offering. Jesus believed in this life. I think it was Bishop Temple who said “Christianity is the most materialistic of religions.” He meant that Christianity has never run away from life, it looks at the world of human relationships and sees the kingdom of God, that all life has become sacred, that the kingdom of God should come on earth and that we should tackle human problems here and now fearlessly and with abandon. Any man who is working at human problems anywhere is my ally in bringing in the kingdom of God. I believe that we ought not to take to religion as a kind of shortcut out of problems; unless our religion sends us more deeply into human pain and the problems of the righting of human relationships everywhere, it is not the Gospel of Jesus Christ. The Gospel opens no doors to Nirvana, it gives us no opiates, it takes a deep and passionate interest in anything that concerns men.

(Continued next week)

Travel Notes

DR. JOHN CALVIN BOWMAN

JAPAN

Only ten days for the great Empire of the Rising Sun. And a single brief chapter for recording my impressions. This is exasperating. But I shall try to make the best of it. At Beppu, the southwest end of the Inland Sea, our Empress made its first contact with Japan. At this attractive port we were afforded a rare opportunity to see Japanese life but slightly modified by modern customs. And here the Empress passengers were accorded a reception surpassing in demonstration the welcome extended by any of the countries hitherto visited. Many hundreds of men, women, and children were assembled on the wharf waving British, American and Japanese flags, while they sang their songs of jubilant greeting. After disembarking we

marched through the main street, which was decorated with banners and bunting, and lined with citizens bidding us welcome to Beppu. In the afternoon the Mayor gave an address of welcome in the City Hall, to which a response was made by a member of the cruise. The ceremony closed with a dance by the Geisha Girls.

The farewell from the multitude on the wharf was marked by a spontaneity and cordiality similar to that of the morning’s welcome. With such a reception how could it be otherwise than that our hearts should be warmly sympathetic toward the people of Japan? . . . The sail of some 200 miles through the Inland Sea of Japan enthralled us with its ever-varying scenery. As we passed through the narrow straits

which separate the 750 islands, the waters teemed with junks, yachts, and sampans, impressing me with the extensive use in these modern times of the ancient sea-voyaging method by wind and sail. . . . “Goodbye,” said I to my friends on the S. S. Australia, as I left them at Kobe for an eight days’ tour of Japan. Not alone. For my former pupil, Dr. Seiple, for many years a learned professor at our institutions at Sendai, came to meet me, and for several days was my chaperone and congenial companion.

KYOTO AND NARA

Both are very notable cities, holding high rank in the history of Japan. For a thousand years Kyoto was the capital of

the Empire and the centre of its art, literature and religion. Although the capital was removed to Tokio in 1868, Kyoto retains a certain political supremacy by virtue of the fact that in its Imperial Palace takes place the formal enthronement of the Emperors. Last October the present Emperor was here enthroned. For the preparation of the event the grounds of the Imperial Park (220 acres) were elaborately improved and many new buildings, shrines and corridors were constructed at the cost of many million Yens, for the perpetuation and strengthening of the belief in the divine origin of the Emperor, "How long, O Lord, how long" will the people of Japan, with their increasing enlightenment, continue to bow their knee to Baal by supporting a form of government that rests on the props of a traditional mythical fiction! . . . The Doshida University established 65 years ago, is one of the chief educational institutions of Japan. It has 130 professors and instructors, and more than 2000 young men and 1000 girls in attendance, while hundreds of applicants are turned away annually for lack of accommodations. . . . The city, with its population of 700,000, prides itself on practically having no need of policemen, because of the good behavior of the citizens. The places of interest in the city, many of which we visited, are said to outnumber those of all other Japanese cities. . . . From Kyoto we motored forty miles to Nara. For centuries it was the ancient capital of Japan and is renowned as the seat of the first Buddhist temples. In one of the temples is a bronze statue of Buddha, 53 feet in height, weighing nearly 500 tons. In an adjoining grove of ancient cryptomeria there are 3000 wood and stone lanterns placed on pedestals, erected as votive offerings by wealthy adherents of the Buddhist or Shinto religions. Formerly they were illumined nightly, but at present only on special festival occasions. . . . The Deer Park of 1300 acres is the main attraction for all visitors. The nearly 1000 dappled deer, which may not be molested, are like petted children. They eat out of the hands of tourists and nose through their pockets for cakes and dainties. The motor trip to Nara afforded a good opportunity to see the native life and customs of villagers and the rural people.

KAMAKURA

Is also famed as a former capital of Japan, having at one time a population of nearly a million souls. Now it is a comparatively small town, a summer resort, with attractive beach hotels, cozy villas, and a large number of historic shrines. Like many others, Dr. Seiple and I visited it to see the Diabutsu, the Sitting Buddha, the largest bronze statue in existence. It has a height of 50 feet, and a circumference of nearly 1000 feet. The immense eyes are of pure gold. They are awful. But they failed to inspire me with a worshipful feeling.

DEDICATORY HYMN

(Written for the Dedication of Trinity Church, Tiffin, O., by the Rev. Dr. Samuel Z. Beam, and sung at the dedicatory service, May 12, 1929. Dr. Beam has just celebrated his 92nd birthday.)

God of Thy people, let this house
be Thine;
Here let Thy name and glory ever
shine.
Accept the willing tribute of our
love,
And do Thou here our gratitude ap-
prove.

Here in this holy temple meet us,
Lord,
Where we may sing and pray with
sweet accord,
And render praise for Thy redeem-
ing grace,
And joyfully behold Thy smiling
face.

Let ransomed sinners come and find
release
From sin, and hearts renewed and
filled with peace;
And here may all Thy people sing
Thy praise
With joy and gratitude in grateful
lays.

And, from this place let messengers
go forth,
To publish the glad tidings o'er the
earth;
That God in Christ redeemed our
fallen race
And in His mercy saved us by His
grace.

Here let Thy saints adore our
Saviour King,
And to His altar grateful tribute
bring,
And may Thy Holy Spirit here abide,
And in our hearts and lives for e'er
preside. Amen.

Yokohama and Tokyo, although modern cities, of course interested me; the former as a great commercial port; the latter as the social, intellectual, and financial centre of Japan. Both cities continue to show the ravages of the terrible earthquake of 1923, but are rapidly being restored on a vastly improved modern scale. The high points visited in Tokyo with Dr. H. K. Miller as my companion, one of our early and very efficient missionaries, I shall not describe, not even name. Only this, my most pleasant memories of the delightful reception and many kindnesses extended to me as the guest of Mrs. and Dr. Miller.

NIKKO

The name should be printed in large

capitals. I know not better how to express my appreciation of the marvelous blending of nature and art in Nikko than by saying, "If I were to visit Japan again and were restricted to a single city or town I should select Nikko." While the town is unimportant as far as its population (10,000) and industries are concerned, it represents "the crystallized civilization of Japan during the last 300 years." I am grateful for the quotation. To it I add another, "The hillside glory is encircled with a radiant corona of history, art, architecture, philosophy, and religion, making Nikko seem almost another world." Its temples and pagodas are a blaze of color and gold, softened by the shadow of majestic trees and variegated shrubbery, reflecting the glory of Japanese art in its highest development. At the top of the mountain, ascended by 200 steps, is the statue of Tzezasie, the great war hero, whose memory is glorified by the many temples and shrines which encircle the hillsides. As an approach to this sanctuary of art and nature there is an avenue extending 25 miles, lined by cryptomeria trees, a species of giant cedars, which rise to a height of 125 feet, and which in some instances measure 18 to 25 feet in circumference. Do you wonder that, enraptured as I was by such scenery, I nearly forgot to look for the carved "Three wise monks," whose hands are so placed as to teach the beautiful moral lesson, "See no evil, hear no evil, speak no evil."

SENDAI

I must make prominent mention of it, because my visit there of four days was the climax of my round the world cruise and of all my travels. And because so large a part of my heart has been there for many years. There are some experiences which the pen should not record. Of such was the welcome accorded me on my arrival at Sendai, when I was greeted by from thirty to forty men and women whose names will ever be linked with the history of the Christian Educational and Evangelistic work in Japan. It was Commencement Week of the Academy, College, and Theological Seminary. At the same time a special program was arranged at the Girls' College. Over all these institutions Dr. Charles B. Schneider, twice decorated by the Emperor of Japan, is the distinguished president. Nothing in the way of tribute from my pen to Dr. Schneider, his helpmeet, and his co-workers in Sendai and elsewhere in the Empire, whose names I should here like to record, could add to their merit or well deserved praise. Nor can I do more than make grateful mention of the various academic and social functions in which I had the great privilege of participating. . . . As I leave Japan for the long voyage to Honolulu, may it not seem too intimately personal for me to say that I do not part from my friends in Japan, but I carry them with me on my heart.

Yokohama, March 11, 1929.

NEWS IN BRIEF

MEETINGS OF CLASSES IN JUNE

June 3—East Susquehanna, Shamokin, Pa. (Salem), Rev. A. F. Dietz. St. Paul's, Sharpville, Pa., Rev. G. P. Fisher.

June 4—West New York, Buffalo, N. Y. (Zoar), Rev. F. W. Englemann, 113 Rohr street, Buffalo. Heidelberg, W. Hazleton, Pa. (St. Paul's), Rev. J. K. Stadelman. Iowa, Wilton Junction, Iowa (Trinity), Rev. J. M. Newgard.

June 5—Ursinus, Alleman, Iowa (Salem),

Rev. P. S. Kohler. Manitoba, Sask., Canada (Immanuel's, Morse), Rev. John Krieger, Wolseley.

June 6—Minnesota, Rice Lake, Wis. (Zwingli), Rev. C. F. Wichser.

June 10—Indianapolis, Poland, Ind. (Zion), Rev. Matthew Worthman.

June 11—New York, Boston 30, Mass. (Christ), Rev. George Gooduhn, 98 Forbes street. German Philadelphia, Glassboro, N. J. (Bethlehem), Rev. Henry Holter.

June 12—Sheybogan, Sheboygan, Wis.

(First—Zion), Rev. Paul Grossheusch. Milwaukee, Monticello, Wis., Rev. Albert Muehlmeier. North Dakota, Streeter, N. D., Rev. F. A. Ritterhaus. Edmonton, Alta., Canada (Mewassin), Rev. C. Repert, Stony Plain.

CHANGE OF ADDRESS

Rev. James B. Musser from McKeansburg, Pa., to Marietta, Pa.

Rev. R. Maxwell Paine from Dayton, Ohio, to 17 Second street, Slatington, Pa.

LEAD ON, O KING ETERNAL!

Memory Hymn for June

Lead on, O King eternal!

The day of march has come;

Henceforth in fields of conquest

Thy tents shall be our home.

Through days of preparation

Thy grace has made us strong,

And now, O King eternal,

We lift our battle song.

Lead on, O King eternal,

Till sin's fierce war shall cease,

And holiness shall whisper

The sweet Amen of peace;

For not with swords, loud clashing,

Nor roll of stirring drums;

But deeds of love and mercy,

The heavenly kingdom comes.

Lead on, O King eternal,

We follow, not with fears;

For gladness breaks like morning

Wh'er Thy face appears;

Thy cross is lifted o'er us;

We journey in its light;

The crown awaits the conquest;

Lead on, O God of might.

Henry Smart, Ernest W. Shurtleff, 1888.

Dr. Leinbach, Editor of the "Messenger," filled his old pulpit in First Church, Easton, on Whitsunday.

Through the will of the late Charles Hess, wealthy Jewish merchant of Allentown, Pa., Bethany Orphans' Home and Phoebe Old Folks' Home received bequests of \$5,000 each.

In the Myerstown, Pa., Church, Rev. David Lockart, pastor, the average S. S. attendance for April was 342. A public reception was tendered the members received during the Classical year on Tuesday evening, May 7.

The congregational meeting of Messiah Church, 13th and Wolf Streets, Philadelphia, Pa., was held May 6. Mr. G. W. Waidner, circulation manager of the "Messenger," was the guest preacher on April 21.

Prof. Philip Vollmer, of Palmyra, N. J., addressed on May 12 the Central New York Federation of Evangelical Leagues on the subjects of union with the Reformed Church, and on "Social Problems of Youth."

At the annual dinner and meeting of the Pennsylvania Committee on Penal Affairs, in the William Penn Hotel, Pittsburgh, on May 20, one of the speakers was the Hon. Paul N. Schaeffer, president judge of the Berks County Court.

Calvary Church, Turtle Creek, Pa., Rev. John A. Yount, pastor, has received 49 members since October. A reception for the new members was held Wednesday evening, May 22. June 16 will be observed as Father's Day. Mother's Day was appropriately observed.

In First Church, Canton, O., Rev. Dr. R. W. Blemker, pastor, Mother's Day was observed in all services of the day. A Mother and Daughter banquet was served May 10. The Church premises have been much improved by the planting of shrubbery and ivy.

In St. Mark's Church, Pittsburgh, Pa., Rev. J. Grant Walter, pastor, the Lenten services were well attended. The Easter offering amounted to almost \$300. The speaker for the March meeting of St. Mark's Men's Club was Hon. Jos N. Mackrell, Register of Wills and Recorder of Deeds for Allegheny County.

St. John's Church, Larimer, Pa., Rev. G. A. Teske, pastor, held special Mother's Day services morning and evening. The Merry Helper's Club held its regular monthly meeting in the form of a house warming party at the new parsonage for the pastor and Mrs. Teske, who were the

recipients of many beautiful and useful gifts, which were greatly appreciated.

The choir of St. Mary's Church, Silver Run, Md., Rev. Felix B. Peck, pastor, ably presented the cantata, "Victory Divine," on March 31 under the direction of Mrs. Samuel Smith. The 4th of the series of Musical Sunday evening services was rendered on April 21 by the choir of Christ Church, Middletown, Md., Rev. John S. Adam, pastor. Hon. Emory L. Coblentz is director of this choir of about 35 voices.

Zion Church, Lehighton, Pa., Rev. Paul Reid Pontius, pastor, challenged its members to make a Mother's Day offering of \$1,000 for the purchase of new hymn books. On April 14, Dr. J. Aspinall McCuaig preached both sermons. On May 9 a memorial service was held for all members of Zion who have died since last Ascension Day.

Bethany Tabernacle, Philadelphia, Pa., Rev. A. Y. Holter, pastor, appropriately observed Mother's Day. A Mother and Daughter banquet was held Tuesday evening, May 14. Mrs. Jennie A. Griffith, executive and social service secretary of the Woman's Interdenominational Union of the city, brought a message rich in truth and intensely soul-stirring. Holy Communion was observed May 19. Since January 1, the pastor has received 41 new members.

Zion Church, Millersville, Pa., Rev. W. T. Brundick, pastor, has been the recipient of \$1000 by the will of Mrs. Barbara Frye Bausman. The pastor and Elder J. W. Brenneman represented the congregation at the meeting of Classis. Prof. Mark Stein has been elected to fill the unexpired term of Mr. W. R. Harnish, who passed away on February 22. A very enjoyable congregational social was held on the evening of April 17.

During the absence of the pastor, who will attend the meeting of General Synod, and who will make a tour thereafter with his family, traveling through several states, the pulpit of Grace Church, York, Pa., Rev. Irvin A. Raubenhold, pastor, will be filled by the Rev. S. S. Smith on May 19, and by Rev. Dr. J. Ellis Bell on May 26 and June 2. A special offering of \$200 was given at Easter for the Ministerial Sustentation Fund. Twenty-three new members were added in the Easter season. On the morning of April 21, Rev. P. Y. Schelley, of the Lord's Day Alliance, was the speaker. An offering of \$50 was given for the cause.

In the Bethel Charge, Frederick, Md., the pastor, Rev. C. M. Rissinger, during the year has baptized 23 infants; confirmed 34, officiated at 22 weddings, and conducted 29 funerals. During his pastorate, he has baptized 560, confirmed 436, married 228 couples, and conducted 484 funerals. On the evening of May 19 the pastor preached to the senior class of the Bethel High School, and the graduating class at Fredericksburg will hear his message on May 26. Edwin Sherman and George R. Weidner are delegates to Classis and Synod.

Rev. James B. Musser closes a 6-year pastorate in the Christ-Friedens Charge, Schuylkill Classis, the last of May and enters upon the work on the newly constituted Charge, Marietta-Maytown, in Lancaster Classis. The Christ-Friedens Charge consists of 3 congregations in Union (Reformed and Lutheran) Churches. The parsonage is beautifully located in McKeansburg and is a modern home in every respect. Elder J. E. Greenawalt, McKeansburg, Pa., is secretary of the joint Consistory.

In St. John's Church, Lansdale, Pa., Rev. Alfred N. Sayres, pastor, the Stewardship Essay and Poster Contest produced 16 essays and 8 posters. The Rothrock Class enjoyed a visit from the men of St. Stephen's Church, Perkaspie, on April 14. At the congregational meeting Elder D. D.

**THE RUFUS W. AND KATHERINE MCCAULEY MILLER
MEMORIAL FUND PRIZE
ESSAY CONTEST**

Subject: "How Can a Local Church Help in Developing a Christian Family Life?"

Length: Not over 3,000 words.

Time: All essays must be received by Dr. Paul S. Leinbach, Executive Secretary of the Publication and Sunday School Board, by Children's Day, June 9, 1929.

Eligible: Any minister or member of the Reformed Church in the United States.

Instructions: (1) Sign essay with an assumed name, giving correct name and address on a separate sheet.

(2) Use one side of the paper only.

(3) Manuscripts, as far as possible, should be typewritten.

(4) Writers are asked to remember that plans which have actually proved fruitful are of more value than theories which have not been tried.

Prizes: First Prize—\$100.

Second Prize—\$50.

Zweier and Deacons L. D. Moyer and H. L. Shellenberger, were re-elected for the ensuing 4 years. The pastor and his family are deeply grateful for the evidence of confidence manifested in the congregation's vote of a \$300 salary increase for the coming year.

The Spring Communion services were held in the Pavia, Pa., Blue Knob Charge, Rev. W. H. Miller, pastor, on April 21 and 28. Three young persons were confirmed at Blue Knob and 2 at Pavia. The Apportionment was paid in full at both places. The W. M. S. of Blue Knob gave a Thank Offering of \$20 and the Society at Pavia gave \$57. The Sunday Schools at both places are in a flourishing condition. The Pavia S. S. gave a Lenten offering of \$155. A week of evangelistic services will be held at each Church in June.

The Bausman Memorial Church, Wyomissing, Pa., Rev. D. B. Clark, pastor, will observe the 20th anniversary of the founding of the congregation on June 2. There were 21 new members received during the Easter season, and a reception was held for them on April 3. Dr. E. D. Funk, of the Reading Hospital, delivered the address at the April 15th meeting of the Men's Brotherhood, to which the women of the Church were invited. The men held a supper on Saturday, May 4.

The Philadelphia branch of the Cedar Crest College Club was entertained in a most delightful manner by Misses Emily Schall, Edith Lewis and Mrs. Charles Glase at a luncheon at the Woman's Club, 140 North 5th Street, Reading, Pa., on May 7. Fifty-two members and friends were in attendance. Drs. W. F. Curtis and C. E. Creitz were the guests of honor. Features of the entertainment were a number of beautiful soprano solos rendered by Misses Hilda Koffke and Florence Weisser, with Miss Emilie Strause at the piano.

The Weekly Tithing Bulletin, as prepared by The Layman Company, offers every Church the most effective of tithing education plus the relief from half of the expense of the ordinary Church bulletin. The Bulletin consists of four pages. Pages 1 and 4 are for the use of the local Church. They may be printed, multigraphed, or mimeographed at one impression. Pages 2 and 3 carry one of 20 tithing messages. It combines simplicity, effectiveness and economy. Send for free samples and price list. Please give your denomination, also men-

tion the "Messenger." The Layman Company, 740 Rush street, Chicago.

Rev. Edwin M. Sando, pastor of the West Manheim Charge, Hanover, Pa., has entered upon the 10th year of work in his present pastorate. An outstanding feature of the year's work was the celebration of the 75th anniversary of the building of the first Church at St. Paul's. Two new organizations have come into the charge during the year, a male chorus of about 35 voices, and a Girls' Missionary Guild. The annual Every Member canvass will be made during the spring months. Catechetical classes have been organized for confirmation next fall.

The Abbey Church, of Huntingdon, Pa., Rev. H. D. McKeenan, pastor, was dedicated on May 12. Approximately 700 people worshipped at the morning service and a like number in the evening. Dr. G. W. Richards preached in the morning and the pastor in the evening. The Chancel and Orpheus choirs, fully gowned, sang most beautifully. Prof. Ralph Lewars, organist in the Church of the Holy Communion, Philadelphia, Pa., was the guest organist. The cathedral type of service with full processions and recessions was introduced and greatly appreciated. During the afternoon visitors from many sections of Pennsylvania and Maryland viewed the Church. Letters of congratulation were received from many eminent men.

The Reformed Ministerial Association of Philadelphia and Vicinity will hold its Outing on Monday, June 3, at Shellpot Park, near Wilmington, on the Chester-Wilmington Pike, 27 miles from the city. A chicken dinner at one dollar per plate will be served at 12.30 P. M., so be there by that time. The afternoon will be given over to recreation and fellowship. Bring the wife and family. If you have an auto we trust you will use it and take along someone who does not have a car. Ministerial brethren who are not members of this Association are welcome to come with us, but notify the secretary, Rev. Arthur Y. Holter, at 2452 North 19th street, not later than Friday, May 31.

Salem Church, Allentown, Pa., Rev. W. F. Kosman, pastor, on April 25 held the closing session of the Week Day School in the form of an interesting program, under the supervision of Miss Jennie Steinmetz, deaconess. The members were delighted to have a guest in the person of Rev. J. M. G. Darms, a former pastor, at the Lenten service on March 20. During the rehearsal period he visited with the choir and so enthused them with his work at Mission House College that they contributed \$100 for the work. Dr. John Baer Stoudt occupied the pulpit on April 7 in the absence of the pastor. A most interesting program was presented by a group from the Polish National Catholic Church on Monday evening, April 29. Salem again exceeded its goal set for the Easter Offering, with an offering of \$5,010.

Mrs. Rufus W. Miller, of the First Church, Philadelphia, Pa., was the special speaker on Mother's Day at the Woodland Avenue United Presbyterian Church, and gave an interesting address on the "Power of Motherhood," stressing the responsibilities of Mothers in the training of their children, and the very great necessity of exemplifying in their own lives the graces they would inculcate in their offspring. "Children are great imitators," said Mrs. Miller, "and what they see in the acts and dispositions of their mothers, they quickly absorb as their own." Many apt illustrations from history, together with personal experiences in her charity work, were given by the speaker to enforce her subject. "If Mothers would have the highest and best for their children," said Mrs. Miller in closing, "They must do as did the mothers in the time of our Lord, for we read in the Gospels, 'And they brought little children to Jesus.'"

A most interesting and enjoyable Mother and Daughter Banquet was held at Trinity Church, Norristown, Pa., Rev. E. N. Faye, Jr., pastor, on Thursday, May 9. A delicious dinner was served by the fathers and sons. During the social hour the toast-mistress, Mrs. Wm. Schwartz, called for toasts from the various mothers and daughters present. Miss Hilda Koffel spoke for the daughters, and Mrs. J. N. Hunsberger for the mothers. The principal speaker of the evening was Dean White of Ursinus College, who gave many valuable suggestions to both mothers and daughters. Musical selections by Miss Freed and Miss Ditzlor and readings by Miss Mattie Brant were greatly appreciated. A joyous Mother's Day was observed. Special music was rendered by the choir. Four young ladies acted as ushers, the mothers being seated in a section especially reserved for them. The Mothers were further honored by each being presented with a spray of flowers during the service.

In Salem-Zion Church, Philadelphia, Pa., Rev. A. W. Klinger, pastor, Tuesday evening, May 7, was an enjoyable evening for the members and friends of the W. M. S. There were 148 present in Hanscom's Hall. The pastor presided and Mrs. Klinger, the President, gave a brief resume of the 5 years of the Society's activities. During this time receipts were \$3,639.66, of which the sum of \$1,013.95 was given for benevolence. In appreciation of the faithfulness of the fellow officers, Mrs. Klinger presented each with a token in the form of a shoulder pin. A large bouquet of carnations and tulips, in appreciation of her unselfish services, was presented to Mrs. Klinger. The speakers were Mrs. James W. Kyle, City Statistician, and Rev. Dr. E. L. McLean of the Board of Ministerial Relief. The musical program included piano selections by Miss Hazel Taylor, selections played on the marimba by Mr. Miller, and vocal numbers by Mr. Milton Cook. The closing number was a minstrel act by 3 members of a neighboring Church. The banquet was one which will not be forgotten for some time as an outstanding social event of Salem-Zion.

In Karmel Church, Philadelphia, Pa., May 12 proved to be a red letter day, it being the 24th anniversary of the organization of the Church and also the 22nd year of the pastorate of Rev. W. G. Weiss. At the morning service the pastor preached to a large audience in the German language on the "Blessings of the Past, and God's Guidance for the Future." The choir rendered several anthems in memory of Mother's Day and also for the anniversary. Mother's Day was observed in the Sunday School at 2.30 P. M., with recitations by Miss Lillian Schaffer's class, which also presented Mrs. Weiss with a beautiful bouquet of roses. Mr. Charles Eggleston, of Glenolden, gave a short address and brought the congratulations of Silvam Methodist Church. At the evening service Dr. Charles E. Schaeffer preached the anniversary sermon to a large and appreciative audience. The Sunday School choir rendered several selections, also a hymn, "We Love You," written by Mrs. H. O'Neal and dedicated to the pastor. Vases of flowers adorned the pulpit. Mr. Howard Talbot led the singing and presented the pastor with an envelope containing several bank notes as a token of esteem from the Sunday School.

Seven Colorado spruce trees were planted on the lawn of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, on May 13, by the two Camp Fire groups of the Church, in the presence of many visitors of the community. Miss Helen Marburger explained that the trees were planted in connection with a reforestation program, sponsored by the Camp Fire Girls. Grace Degler recited the poem "Trees." Mrs. Wayne L. Shearer, member of St. Mark's, and president of the Reading-

Berks County Camp Fire groups, delivered an appropriate address. There were 400 at the first Mother and Daughter banquet, May 15. Miss Florence Beitman, vice-principal of the co-ed high school, delivered an address on "Loyalty." Charles R. Krick, general Sunday School superintendent, welcomed the guests. Rev. Gustav R. Poetter spoke on "Our Mothers and Daughters." An interesting program of singing by soloists and the guests, readings, and Susie's Kitchen Kabinet Band of the D. & W. School, led by Miss Catherine E. Althouse, was rendered effectively. The committee was: Helen I. Marburger, Emma Seitzinger, Dorothy Dundore, Mrs. Alice Herbein, Mrs. Leroy Frederici, Catherine Spang, Aquila Hoffman, Mary Gromis, Grace Baer and Edna Seitzinger.

In Trinity Church, Philadelphia, Pa., Rev. Purd E. Deitz, pastor, Ladies' and Girls' Day was observed on Sunday afternoon, April 28; 1,906 were present. Selections were rendered by the Women's Symphony Orchestra of Philadelphia under the direction of Mr. J. W. I. Leman. Mrs. C. F. Grenlich was soprano soloist. Mrs. Purd E. Deitz gave the greeting and the message was brought by Miss Bertha Weaver. April 21 was the 4th anniversary of the coming of Rev. and Mrs. Deitz to Trinity. It was also "Anniversary and Victory Day," celebrating the 17th anniversary of worship in the present edifice, and the challenge of an offering of \$150,000 for the building program. At the end of the day \$140,350 had been subscribed and a great number of members had not yet been heard from. During the period of rebuilding, Sunday services will be held in the Great Northern, and Church headquarters have been established at 3541 North Broad street. Rev. Henry Moehling brought the message on Boys' Day, May 5. On Mother's Day, Mother Hoy, of China, brought the message and some sailors and marines from the Navy Yard, with Mother Moore, were guests. May 19 was "Teacher's Day" when tribute was paid to the faithful instructors. Memorial Sunday will be appropriately observed. The attendance for March was the largest record in the history of Trinity, total attendance, 5,175; offering, \$746.84. This attendance record was broken during April, which showed an average per Sunday of 1,039.

St. Paul's Church, Sharon, Pa., Rev. W. M. Diefenderfer, pastor, again pays its Apportionment in full as has been its custom for more than a quarter of a century. In addition, this Church has given for other benevolences, \$532 to the St. Paul's Orphans' Home, and \$160 to the Old Folks' Home, on Mother's Day. On Easter a special offering of \$390 was given for the Sustentation Fund of Ministerial Relief. The Church also paid \$2,000 on the purchase price of \$8,000 for a lot for a new Church, which it contemplates erecting in the course of 4 or 5 years. Thirteen were added to the membership over the Easter season and a catechetical class will be received in July. On Easter Sunday night, Rebecca Commandery, No. 50, Knights Templar, worshipped with the congregation, nearly 100 knights in uniform being in attendance. This was the fifth time the pastor has had the privilege of preaching the annual sermon to this body during his pastorate. The pastor preached the Baccalaureate sermon to the graduating class of the Community School of Religious Education on April 14. This was the first time the Governing Board has used local talent for this purpose. The interior of the Church auditorium was recently redecorated. The Young People's Division of the Church School took charge of the Mother's Day service in the morning. Mrs. Lida Bean, superintendent of Mercer County Sunday School Association of Young People's Work, was the speaker. The social activities have been many. Six Fellowship dinners were given by the Men's Class. More than 100 attended the Father and

Phila. School For Christian Workers

of the Presbyterian and Reformed Churches
Gives training to young women in one, two or three year courses for work as Deaconesses, Religious Education Directors, Pastors' Assistants, Missionaries. Demand constant. High School education required. Diplomas and certificates awarded. For Catalog address Box R, 1122 Spruce Street, Philadelphia, Pa.

Son banquet on February 20, and 90 attended the Mother and Daughter party on May 7.

PHOEBE HOME, ALLENTOWN, PA. Rev. F. H. Moyer, Superintendent

The Phoebe Home campaign for \$350,000 for its expansion has completed its Classical rallies this week. In all, 13 rallies were held. Nine Classical rallies were held during the last 7 days. There was a very good attendance at the rallies and this phase of the work has been successful.

Classical lay chairmen and committees are earnestly at work in all of the Classes, and preparations are in progress in many of the congregations for the canvass which is to take place June 2 to 9.

Among the notable events in the campaign to date are the following: A \$10,000 gift to Phoebe Home from A. D. Gomery, Allentown; a \$5000 gift from W. H. Gange were, Allentown; a layman in Goshenhoppen Classis announces a \$5000 gift to Phoebe Home. And at this time a legacy

of \$5000 from the late Charles Hess, of Allentown, is also announced.

The West Susquehanna Classical Committee reports that 61 congregations out of the 62 congregations of the Classis are preparing for the canvass in their congregations. Notwithstanding the fact that St. Andrew's Church of Allentown, is preparing to raise \$50,000 for remodeling their Church, it has already organized thoroughly for the Phoebe Home campaign and is determined to secure the full amount of their goal.

Pledge cards, "Suggestions to Speakers and Solicitors," are being mailed to congregations today. The first 7000 families reported at the campaign office are being sent the booklet "When Twilight Falls."

THE FIRST REFORMED CHURCH, INDIANAPOLIS, INDIANA

Carl J. G. Russom, Pastor

First Reformed Church, Indianapolis, Indiana, Rev. J. C. G. Russom, minister—the Church where the General Synod meets, May 22-29, has brought to a close perhaps one of the most blessed and successful years in its history. During the past year a building program which had been in the planning for more than 3 years was successfully completed involving an expenditure of more than \$75,000. It called for the erecting and equipping of one of the most

Are You Buying DISCOUNTS or Collection Envelopes?

YOUR Publication Board sells Church envelopes the entire year round at lower prices than many firms charge for early orders.

Other houses make a practice of having a high list price, with a big discount, and the higher the list price the bigger the discount.

Our policy has been to sell good envelopes, at the same price at all times to all our Churches.

Please don't do us the injustice of assuming that our prices are too high just because we don't offer a big discount. For instance, our price of 7c a set net for 400 sets of manila duplex is less than "A's" price of 11c less 35% or "B's" price of 16½c less 50%.

We are working for the welfare of our denomination, our profits are devoted to this cause. Good envelopes, good service and fair prices if you buy from your own Publication and Sunday School Board.

We can supply any variation of the envelope system to meet the special requirements of your Church. Quotations and samples gladly supplied.

DUPLEX ENVELOPES

Standard Size, 2½ x 4¼ inches

	White	Manilla
1000 sets or more ...	6¾c	6½c
500 to 999 sets ...	7 c	6¾c
400 to 499 sets ...	7¼c	7 c
300 to 399 sets ...	7½c	7¼c
200 to 299 sets ...	8 c	7¾c
100 to 199 sets ...	9 c	8¾c
99 sets or less ...	10½c	10¼c

SINGLE ENVELOPES

Standard Size, 2 5/16 x 3 5/8 inches

	White	Manilla
1000 sets or more ...	6¼c	6 c
500 to 999 sets ...	6½c	6¼c
400 to 499 sets ...	6¾c	6½c
300 to 399 sets ...	7 c	6¾c
200 to 299 sets ...	7½c	7¼c
100 to 199 sets ...	8½c	8¼c
99 sets or less ...	10 c	9¾c

PRICES ON OTHER SIZES

Children's Duplex Envelopes
2 5/16 x 3 5/8 inches. Same price as Single Envelopes

No. 2 Pay Size Single Envelopes

2½ x 4¼ inches. Same price as Duplex Envelopes

Executive Size Duplex Envelopes
2¾ x 5 inches. 3 cents per set more than Duplex Envelopes

Large Size Duplex Envelopes
3¾ x 5¾ inches. 5 cents per set more than Duplex Envelopes

MINIMUM CHARGE, \$4.00, NET.

PRICES QUOTED ARE F. O. B.
RICHMOND, VA.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH
SCHAFF BUILDING, 1505 RACE STREET, PHILADELPHIA, PA.

FURNITURE
by DE LONG

Carved Figure of Angel
by DeLong
for Memorial Reredos

Memorials

both large and small, executed by DeLong craftsmen, are distinguished for their beauty—and permanency.

If you are considering a memorial piece, our experience can be of help.

Address Department C

DE LONG
FURNITURE CO
1505 Race Street, Philadelphia, Pa.

CHURCH FURNISHINGS



MENEELY BELL CO.

TROY, N. Y. and
220 Broadway, N. Y. City

BELLS

Church Decorator, Fresco-Painting and Decorating
MURAL PAINTINGS A SPECIALTY

Sketches Submitted on Application
H. P. BERGER Lebanon, Pa.



TOWER CHIMES PLAYED FROM
ELECTRIC KEYBOARD AT ORGAN
CHURCH BELLS—PEALS

McShane Bell Foundry Co.
BALTIMORE, MD.

M. P. MÖLLER PIPE ORGANS

Endorsed by the most eminent organists. Lead all makes for church, school and auditorium use. Every organ a special creation for a particular use and guaranteed the highest grade. Booklets and specifications on request.

M. P. MÖLLER

Factory and General Offices
Hagerstown, Maryland

Special References: Organs in over three hundred Reformed Churches.

modern and complete educational buildings in the state and the remodelling and complete refurnishing of the Church edifice. The dedicatory services were held during the week of Nov. 11, 1928. The Church at no time entered upon the customary heated and unpleasant building fund campaign, neither were the business firms of the city solicited for donations toward the enterprise. The building has carried out the departmental idea throughout, with individual departmental assembly rooms and individual class-rooms, large assembly room with stage for social functions, and a large commodious and well-equipped kitchen.

Just recently there came to a happy close a winter series of regular Thursday Church Night Suppers, which were followed by Fireside Services held at the tables and conducted by the pastor. Immediately following this service of song, prayer and Bible study, the little folks had their regular "Story" conducted by young ladies of the Church, while the adults attended the meetings of their organizations, such as adult Bible Classes, Brotherhood, Calendar Club, Ladies' Aid, Young People's groups and Missionary organizations. Church Night brought to the building a group of from 150 to 200.

A carefully prepared program of education in the matter of Christian Stewardship preceded the Annual Every Member Canvass for a period of 5 weeks. On the Canvass Sunday the slightly increased budget for Current expenses of the Church was nearly subscribed and the budget for Benevolences was again over-subscribed. The entire budget for the membership of about 400 amounted to \$17,325. The apportionment was paid in full by the month of February and has since then been substantially over-paid.

The Easter services were beautiful and very inspiring to all worshippers.

The choir rendered on that day the beautiful cantata, "The Resurrection and the Life," by Stoughton, which was directed by the Church's newly acquired director of music, Mr. Fred Iske. Communion attendances were large. Large gatherings of new members were made on Dedication Sunday, on Easter and during the course of the year. The Church worship attendance at both the morning and the evening services has been exceedingly satisfactory, while many Churches have found it necessary to discontinue the evening service.

The Church School is departmentalized throughout, each department being in charge of a superintendent especially trained for each particular department. The School's enrollment has shown a steady growth since the erection of the new building and now exceeds the 425 mark. A program of publicity has been carried out during the past year and will be vigorously resumed this autumn. The Evangelism Committee has functioned throughout the year and has sponsored a carefully worked-out plan of systematic Visitation Evangelism. A weekly Church Bulletin containing information of the Church's activity is regularly mailed to the membership as well as to a mailing list of prospective members.

The annual report of the treasurer revealed that this membership of 400 contributed more than \$20,000 or an average of over \$50 per member. The greatest percentage of these gifts flowed through the regular channels of giving, the weekly duplex envelope. Business firms were in no wise solicited for contributions. Objectionable methods of raising funds through the sale of articles, solicitations and ticket selling have been eliminated. At a recent annual congregational meeting the congregation unanimously adopted the pastor's five-fold challenge for the new Church year: 1, An earnest and intensive cultivation of the spiritual life of our

BIG PROFITS
For Your Church Organization
GOTTSCALK'S
METAL SPONGE
REG. U.S. PAT. OFF.
"The Modern Dish Cloth"
—WRITE FOR FULL INFORMATION—
METAL SPONGE SALES CORPORATION
DEPT. 5 LEHIGH AND MASCHER STREETS PHILA.

NOTICE

For Sale—Two Manuel Moller Pipe Organ, First Class Condition, Now in use,—Must be sold. A Real Bargain. Address—W. D. Pacy, 1032 Light Street, Baltimore, Md.

DO YOU NEED some rolling partitions in excellent condition? Or a well-made oak organ front with pipes, over twenty feet wide? Could you use pews, of unusually comfortable design? Low prices for immediate sale. Address Rev. Purd E. Deitz, 3911 N. 17th St., Philadelphia, Pa.

FOR SALE—St. Andrew's Church, Lancaster, Pa., offers 200 portable folding chairs, pulpit furniture, two pipeless furnaces, electric fixtures, an anti-freeze outside toilet. Now in use. Must be sold. Write J. P. Sherr, Rural No. 3, Lancaster, Pa.

membership; 2, Reaching the goal of 500 contributing members by the close of the present Church year, March 31, 1930; 3, Pledge of hearty co-operation with the Church Board in its Church program for the year; 4, Elimination of the objectionable methods of raising funds for Church work; 5, Good, clean and devout Christian living on the part of the entire membership.

First Church welcomes most cordially to its doors the General Synod and prays God's choicest blessings upon its stay in our midst, as well as upon its momentous considerations and resolves, which will indeed be epoch-making.

HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

HIDDEN TREASURES

Text: Colossians 2:3, "That they may know the mystery of God, even Christ, in whom are all the treasures of wisdom and knowledge hidden."

Stories of hidden treasures appeal to children of all ages, from five to eighty-five. A great deal of interest has been given to the story of Captain Kidd, the pirate, and his hidden treasure, and much time has been spent in trying to find that treasure.

Not many years ago great interest was aroused throughout the world because of the finding of a wonderful treasure on the estate of a rich man in England. On the side of a hill is an old camp, and for some years men had been digging in this camp to find out what traces had been left by the men who occupied it more than fifteen centuries ago. And one day they came upon a pit which contained a most marvelous treasure—the most wonderful treasure that had ever been found in England. It consisted of silver vessels of all kinds—bowls, and plates, and chalices, and

flagons, and spoons, along with many old coins. Some of the vessels seemed to have been stolen from monasteries in Europe and the whole treasure had evidently been hidden there by pirates who in some way were prevented from returning.

One of the most interesting stories we have found about hidden treasures is told us in Washington Irving's interesting story called "The Alhambra." In fact, the whole book is interesting and fascinating.

Merry little Sanchia, the black-eyed daughter of a gardener, was born in the great palace of the Alhambra, and played in the gardens where her father worked. The gardener was a jolly little man, and when his day's work was done, he would sit on a stone bench with his friends about him, and play the guitar for Sanchia and the other young people to dance. Or he would tell stories about the Alhambra, to which Sanchia would listen with breathless interest.

Once a year all the people who lived in the palace and fortress had a picnic on the high mountain that towered over the Alhambra. They built bonfires and watched all night in midsummer, and there was dancing and singing and telling of stories, and Sanchia and her playmates enjoyed it immensely.

There was an old ruined fort on the mountain, built long ago by the Moors

when they lived in the Alhambra, and here one midsummer eve Sanchia found a little hand cut from jet. It was odd and pretty, and she ran gaily to show it to her mother. "Ah," said an old soldier who sat by, looking at the toy, "I have seen things like that when I was with the army in Africa. The Moors there say that it will bring good fortune if you wear it about your neck." So the hand was tied to a ribbon, and hung like a locket on Sanchia's neck.

An old woman who knew many stories about the Moors told one about the fort where Sanchia had found the jet hand. "There is a deep hole there," said she, "that goes down into the very bottom of the mountain. For all the money in Granada I would not look down into it. Once upon a time a poor man of the Alhambra scrambled into that pit after a goat that had fallen in. He came out again in a great fright, and told how he had seen hobgoblin Moors in the center of the mountain, and had run for his life to escape from them."

This story interested Sanchia, who immediately wished to peep into the pit, to catch a glimpse of the enchanted Moors. She slipped quietly away to the fort by herself. The pit was very dark; and she could not see anything at all. She rolled a large stone over the edge, and let it fall into the darkness. For some time it made

no noise, but at last it struck against a rock, and crashed with a thunderous noise deep within the mountain. Finally it struck water with a splash, far, far below.

Now Sanchia heard a murmuring sound from the pit. Louder and louder it sounded, and with it she heard the clash of music and the rattle of trumpets, and trampling like that of an army on the march. She hurried back to the place where she had left her father and mother and friends, but they were all gone and even the fires had burned out. She ran swiftly down the mountain until she reached the road that ran to the gate of Alhambra. Here she sat down on a bench to recover her breath. She felt the jet hand that hung around her neck, and as her hand closed around it all her fear was gone.

Looking up at the mountain, she saw an army of Moorish soldiers pouring down the mountainside and along the road that led to the palace. When they had all passed her, she rose and followed. Through the great Gate of Justice they led her, and then through an opening in the earth leading down stone steps into halls lighted by silver lamps. Presently she came to a great hall in the heart of the mountain. The king and the army vanished, but a lovely lady was there, shimmering with jewels, and playing softly on a silver lyre. "Come, child," said she; "you need not fear me, I am a Christian like yourself, though I am bound here by enchantment. Touch my chain with your jet hand, that I may be free again for tonight." So Sanchia touched a golden chain that bound the lady to the floor, and the chain fell apart. She took Sanchia by the hand and led her all through the fortress and the halls, and showed her how it looked when the Moors were in their glory.

Then the princess drew Sanchia close to her and said: "As a reward for your courage, I will show you a great secret." She pointed out two statues of two young girls, one on each side of the doorway. "They were put here to guard a treasure hidden long ago by a Moorish king. Tell your father to look in the place toward which their eyes are turned, and he will find riches there." She led Sanchia into the garden, and, after having placed a wreath on the girl's head, disappeared down a dark passage beneath the tower.

It was almost morning when Sanchia went to bed. In the morning her father laughed when she told him the story of the princess. "It was only a dream, silly child," said he. But when he dug open the wall at which the two statues seemed to be looking, he found there two great jars filled with jewels and Moorish gold pieces and he was a very rich man.

But in our text St. Paul speaks of a greater treasure which he had found, more precious than all the treasures of earth. Christ is the one in whom all the treasures of wisdom and knowledge are hidden. This treasure lies near to all of us, and can be had for the asking. It is so precious that if all the world were ours it would be worth giving up to gain this treasure. Even a child may possess this treasure which will make it rich indeed. Have you found it?

A hymn written by Benjamin Beddome more than a hundred and fifty years ago shows how much he thought of this treasure. In the first stanza he sings:

"If Christ is mine, then all is mine,
And more than angels know;
Both present things and things to come,
And grace and glory too."

Let us all join in the prayer of the last stanza:

"O Christ, assure me Thou art mine;
I nothing want beside;
My soul shall all the Fountain live,
When all the streams are dried,"

PEN PRICKS

By John Andrew Holmes

If ancestors instead of descendants put out genealogical books, different families would do the publishing.

ENCYCLOPEDIA AMERICANA

A parking space is an unfillable opening in an unending line of automobiles near an unapproachable fire plug.—Life.

HOME EDUCATION

"The Child's First School is the Family"
—Froebel.

DANGER IN MAKING THREATS

Edith Lochridge Reid

Billy did not come in until dark one evening.

"Billy, the next time you stay out after dark, you shall spend the following evening in bed," threatened his mother.

It was not long before Billy did stay out after dark. He had become so interested in a ball game on the vacant lot a few blocks from his home that he forgot the time.

"Tomorrow night," his mother said, "you will go to bed as soon as you have finished your supper. Now remember."

So the next evening when Billy was being served with his desert his mother reminded him that as soon as he had finished he was to go to bed. He objected and coaxed, but Mother was holding out firmly when some friends from another town drove up. There was a boy just Billy's age. These friends had often entertained Billy in their home and it would never do to put him to bed and leave his visiting chum to pass the evening alone.

Consequently Billy was allowed to stay up, and not only that, but he went over to the ball ground again and stayed even later than the previous evening. And was anything done about it? Not a thing. The parents were having a good time and the children were forgotten until they reappeared.

It is apparent, then, that the next time Billy is threatened he will be quite unmoved, for he will hope that something will turn up to rescue him from the penalty.

Gertrude was noted for her carelessness in losing her handkerchiefs, mittens, pencils and other belongings that are easily misplaced by an active child. The truth was that her mother fussed about these losses without doing anything to help Gertrude correct the habit. The child had no pockets in her dresses, and her coat pocket was too shallow for mittens, so these should have been fastened together in some way by snappers or tape in order that she could care for them at school. Her pencil could have been tied to her notebook.

However, no such helpful devices were prepared for her, and Gertrude continued to be most unfortunate in losing things, so her mother finally said that the next time she lost anything she couldn't play with her dolly for a whole month.

Now it can readily be seen that this punishment, aside from being out of proportion and unsuited to the offense, was a threat that showed the mother's lack of understanding. In her impatience to cure her carelessness she unwisely threatened her little daughter with what she felt was a real penalty that ought to bring quick results.

Within a few days Gertrude lost her new pencil. In her anxiety not to let Mother know and not to have Teacher's disapproval when class time came, Gertrude

took a pencil from another girl's desk. To add to the difficulty she denied that the pencil was stolen.

It was a pitiable situation. Controlled by fear, the child had been driven from mere carelessness to stealing and lying. Her mother might easily have said, "Now, let's see if you can't go a whole day without losing your things." Then this time could have been extended to three days or a week, always with the sympathy of Mother displayed at each report. Gertrude would then have felt safe in confessing when she did make a mistake or experience a loss. But as it was, Mother's effort—a threat—was the rock upon which she was wrecked.

To Billy the threat had proved unreliable, to Gertrude it had proved tragic. In neither case was any constructive result obtained, nor will a threat ever solve a problem of discipline satisfactorily. Threats nearly always result in complications rather than in character-building.

"There is no question of its value [the Kindergarten] not alone to children, its tremendous import to parents cannot be estimated."—Mrs. Aletha Gilbert, City Mother, Los Angeles Police Department, California.

The National Kindergarten Association, 8 West Fortieth Street, New York, will gladly aid any person who will work to get a kindergarten established. Write for free literature.

The Family Altar

The Rev. John C. Gekeler

Help for week of May 27-June 2.

Practical Thought: Opposition should not swerve us from the path of right.

Memory Hymn: "Lead On, O King Eternal"—New Reformed Church Hymnal, 403.

Monday—Later Experiences of Jeremiah.
Jer. 20:1-6.

Pashur practiced the age old argument of force against truth. When you cannot meet the argument of an opponent, smother him with anything at hand. What a confession of weakness! Only prejudice could have blinded men's eyes to the fact that Jeremiah spoke truth and wisdom; that, even upon the lowest plane, he was a spokesman for God. As such he was worthy of respect, and his words of acceptance. There is but one way to treat truth—obedience to it. Jeremiah was not vindictive when he pronounced judgment upon Pashur. Let us be on constant guard lest we hate those who oppose our teaching.

Prayer: Dear Saviour, the disciple is not above his Lord. Help us to love Thy Word above earthly things. May we ever be loyal to Thee, who are the Truth. Amen.

Tuesday—Jeremiah in the Dungeon.
Jer. 38:1-6.

We all love a courageous man. Our Bible is a very Hall of Fame. It not only enrolls the names of brave men and women of many ages; it teaches the great secret of bravery—utter loyalty to the truth. Jesus is the Truth. The highest bravery is loyalty to Him. The prophet was a braver man than the king, because the king was more anxious to please men than God. In 1415 John Huss was adjudged a heretic and condemned to death. The Emperor Sigismund had promised him a safe-conduct and fair trial, only to be false to his promise. When Huss appealed to that promise, Sigismund winced and blushed. Huss kneeled down and prayed for his enemies and unjust judges. The coward vs. the hero.

Prayer: O Christ, make us brave with Thine own courageous spirit. Help us to endure hardship for Thee. **Amen.**

Wednesday—Zedekiah's Interview with Jeremiah. Jer. 38:14-23.

What a fine compliment the king paid the prophet! He turned for aid to the man whom he had abandoned to his enemies. How would we have responded? Zedekiah feared ridicule more than he did the doing of wrong. "Face a laugh, and you foil its spiteful intention; quail before it, and you give it the victory and furnish occasion for contempt."

Prayer: Deliver us, O Lord, from the fear of man. Fill our hearts with a dread of all wrong. May we never quail before the ridicule of the evil-minded, but be ready to bear the cross of shame for Thee. **Amen.**

Thursday—Daniel Persecuted. Dan. 6:1-9.

The green-eyed monster—jealousy—was the cause of the presidents and the princes seeking occasion for complaint against Daniel. How we need to guard ourselves against this insidious sin, lest, submitting to it, we commit other sins as a fruit of it. It led these men in high position to plot Daniel's death. Here, again wickedness pays a splendid compliment to goodness. The only hope of finding any fault in Daniel lay in his religion. Regularity of devotion, such as this Family Altar seeks to foster, will make us strong against the attacks of unjust men. Only an absorbing loyalty can hold us secure in the midst of the hot temptation of modern life.

Prayer: O Heavenly Father, we would so hallow Thy name each day and all the day that our every thought shall be filled by Thee. Let us never cease to pray unto Thee for fear of persecution. **Amen.**

Friday—The Apostles Persecuted. Acts 5:33-42.

In India forty converts were to be baptized. Two nights before their baptism the head men of the village are said to have come to them, angry, furious because of it. They came at ten o'clock at night. "Now, then, those men that are going to become Christians stand on one side; those who are going to be with us on the other side. From the men who become Christians we take away work and land; we deny them the village washer-woman; we deny them the village barber; we deny all we can. Now, those who are going to be Christians go on that side." Every one that was under instruction for baptism took his place as a Christian.

Prayer: Dear Saviour, when pressure is placed upon us to deny Thee, may we be kept loyal to Thee. May it never be said that Thy love is not sufficient to fill our hearts. Forbid, O Christ, that we should ever choose personal safety, and bodily comfort ever cause us to be disloyal to Thee who didst die for us. **Amen.**

Saturday—The Early Church Persecuted. Acts 8:1-8.

Satan has never succeeded in killing the Church of Jesus, although at times much blood of its members has been spilled. Rosa is an Aztec girl in Mexico, who could neither read nor write. An aunt and uncle had become Christians through reading a Spanish Bible. Through them she, too, became converted. Great anger was felt by Rosa's father, who immediately determined to marry her to some fanatic against her will. But she refused to marry. Her refusal brought the determination to kill her. She escaped and hid in the woods with only her brother knowing the hiding place. Finally she was taken into a nearby city and entered into a Mission School. Here Rosa was taught the Spanish language and prepared to become a teacher. She now plans to go as a teacher to her own Aztec people. As so often, persecution has proved to be "the seed of the Church."

Prayer: We thank Thee, O Father, for those who have endured persecution for their faith. Give to all such the consciousness of Thy presence. **Amen.**

Sunday—Persecuted for Christ's Sake. Matt. 5:3-11.

Pain is never desirable for itself, but when through it great good is brought to us, we become willing to endure it. But here Jesus speaks of enduring for His name's sake. No earthly good may come; indeed, the opposite is doubtless true. Can any good result from it? Others may come to faith in their Saviour because of our fidelity. Men may praise Him that He stimulates in us such supreme devotion as to be willing to suffer rather than deny Him. But is there any "good" to us? Ah, yes. Lasting bliss awaits; a crown of eternal life lies ahead.

Prayer: Dear God, may we not be tried by fires of persecution. But should it come, grant that we fail Thee not. **Amen.**

THE PASTOR SAYS—

By John Andrew Holmes

While one-half of one per cent may not be intoxicating, it is best to dilute alcohol in the largest body of water available.

Puzzle Box

ANSWER TO—HIDDEN WORD
PUZZLE IN RHYME No. 5

JAPANESE CHERRY BLOSSOMS

CELEBRATED CHARACTERS, No. 2

The capital letters give the initials of some noted person who is described by the sentence.

1. Sender of Fast Messages.
2. Leader in plant Breeding.
3. Uncle Sam's General.
4. I wish We could catch fish.
5. Hunted Midst Savages for an explorer.
6. Our Winsome poet and Honored essayist.
7. Charming Master among after-Dinner speakers.
8. Cables across oceans Were Failures until he succeeded.

—A. M. S.

Birthday Greetings

By Alliene S. DeChant

Your Birthday Lady knows only one man who was made a deacon the same year in which he was confirmed. I met him down Shenandoah Valley way. He is 70 years old and has been a consistory member ever since 1876. Perhaps your father has been a delegate-elder to classis and to synod. So, has he,—many times. And only twice during the three years he was Sunday School superintendent, was he late, and that was in the days when he had to walk seven miles to Church. And ever since he can remember, there was a "Reformed Church Messenger" in his father's home, and for 45 years he himself has been a subscriber. He was born and raised on a farm, and has been a carpenter, in the mercantile business, and a postmaster. When I asked him what his hobby was, what do you suppose he replied? "My Church." He wants to be an honorary member of our Birthday Club. "I've been reading 'Birthday Greetings,'" he told me, "ever

since you began, and I'd like to share in its membership, if you'll let me." And so I've filled out a card for him and on the last line is this: "Born September 19, 1858." "My Church is my hobby" greetings to all my boys and girls who are proud to welcome so loyal a Church man as an honorary member, and who, like our 70-year-old friend (he just wouldn't let me use his name), will keep on and on being loyal to our beloved Church.

P. S. Annabel Vandevere, of our Lemasters, Pa., parsonage, has just sent us five new members: Elizabeth Miranda and Virginia Lee Miller, of Timberville, Pa., are members now; and "Box V, Martinsburg, Pa.," sent us 36 new "Clubbers" from Martinsburg, 1 from Woodbury, 2 from Curryville, and 2 from Roaring Spring. We are glad to welcome them the same week in which we enroll our 70-years' young Mr. — of Harrisonburg, Virginia.

AN AIRPLANE STORY

By Wilma Stubbs

Far, far up in the cloudless heaven, a big plane hummed into view. Georgios watched it drowsily from the bit of shade where he and his father were taking their siesta. The August sun is very hot in Greece in currant-gathering time, and no one works if he can help it from twelve until mid-afternoon.

"Why didn't people think of flying a long time ago?" he wondered.

"They did. Don't you remember the story of Dædalus?"

"And Icarus and the wings that melted?" The boy was all eagerness. "But that is just a myth, isn't it?"

"A myth? Perhaps. But be sure there is a kernel of fact in a story like that." The plane was almost overhead now.

"It does look as if it were aiming at the sun, doesn't it?" Georgios exclaimed.

In the meanwhile little Demetrios had awakened. "Is it a story?" he asked eagerly.

"Yes. Would you like to hear it?"

"Of course he would. Was Demetrios ever anything but ready for a good story?" laughed Georgios.

So the father began: "Once, in the early days of our Greece, there lived in Athens a man who could turn his hand to almost anything he wished. He was a builder. He worked in metals. He was an inventor and was always making something to astonish his fellow townsmen. A sculptor, he was able to fashion figures so naturally that one had to tie them to keep them from running away.

"With all these talents. Dædalus possessed one fault, a big one. He feared a rival and became jealous of any one who showed ability. So when his nephew invented the saw, Dædalus caused his death. Then, to escape punishment, he fled to Crete, where he built for King Minos the famous Labyrinth.

"But, alas, trouble seemed destined to follow this old-time conjurer. He soon incurred the distrust of Minos, and, with his son, Icarus, was shut up in prison. Walls enclosed them. The sea was all about. But above stretched the vast, unguarded ocean of the blue ether. Dædalus saw his way of escape. Perhaps he had been experimenting with wings for a long time. Watching the birds soaring with ease over land and sea, he would be seized with a desire to imitate them, to add this achievement to his already long list of discoveries and inventions.

"What kind of craft it was he fashioned, who can say? According to the story, he fashioned wings of feathers, fas-

THE MAY BOOK

As the May book the Editorial Committee of the
RELIGIOUS BOOK CLUB
has selected

BEYOND AGNOSTICISM

BY BERNARD IDDINGS BELL

170 pages, AND MAY BE
SECURED for \$2.00 Postpaid

FROM
PUBLICATION AND S. S. BOARD OF
THE REFORMED CHURCH
Schaff Bldg., 1505 Race St., Phila., Pa.

tening them on with wax. Without doubt the mechanism was contrived on the 'wing'

plan. How excited they would be when they found it worked! Rising from their prison, they cut the sea of the air with strong, sure flight. Crete was left behind. Everything was going well. Fie for King Minos and his prison!

"Then something happened. 'The wild joy of wings' got possession of Icarus. It was so wonderful up there in the air. Higher and higher the boy soared, straight into the sun's face. Master-of-fact Science tells us that the higher we ascend the colder becomes the temperature. But we are living just now in the world of myth.

"Icarus flies so close to the sun that the intense heat from the great monarch of the skies works a tragedy. You remember the wings of these mythic airmen had to be fastened on. In the torrid heat of the sun's rays the wax melts, and poor Icarus makes a nose-dive for the sea—far, far below. The water spirits give him stately burial, and to this day these waters bear the name, Icarian Sea.

"What happened to Dædalus? When he

found he could do nothing to rescue his son, he continued his course, so the story runs, arriving at last in Sicily. So ended one of the world's first recorded air flights."

The airplane had long before passed out of sight over the horizon's rim. The sun was well on his way to the westward, and the men and boys, shouldering their baskets, attacked the dwarf, dusty vines. Baskets were soon filled with the ripe clusters and were carried to the drying ground, where they were emptied upon wooden trays. The women spread the fruit out over the trays to dry. In a few days these "Corinth grapes" would become "currants," and would be packed and sent all over the world to flavor and enrich the desserts of peoples of many races and tongues.

Thinking of the long journey to market with the heavily laden beasts of burden, Georgios made a big resolve, "When I am a man, I am going to play Dædalus."

I believe he will. Don't you?

CHURCH SCHOOL PROBLEM SHOP

Answers Fitted While You Wait

By DR. W. EDWARD RAFFETY,
Professor of Religious Education,
University of Redlands Redlands, California

Problem: Our problem this time is a carry-over from the double-header put to us and answered when last the shop was open for business in the "Messenger." The part of the problem left to be answered was, what is the real essential principle involved in Sunday School adult organization?

Answer: We are glad to answer fully for our inquirer strikes at the center of adult work in the Church School when he raises this query, for after all, we need to know what the genius of successful Church School adult organization is.

By genius we mean "the essential principle," the one thing that brings adult Church School organization to its loftiest level of success. We believe that one thing is **directed democracy functioning under the dominance of the ideals of Jesus Christ**. In our treatment of this vital subject, we will do like the old colored minister who often said, "I begins at de last part first and 'sposes my text backwards."

The Ideals of Jesus Christ Should Dominate

To want to be dominated by the ideals of Christ is the highest and holiest ambition for any organization, or any individual. And to realize this ambition is to come into the highest achievement possible for the individual the regnant will of Christ. This means the Church itself is to produce personalities Christianized and socialized by or the group. The supreme object of the acceptance of Jesus Christ as personal Saviour and Lord,—the bringing of thoughts, emotions, motives, attitudes, habits, skills, purposes, and service under Christ-controls, the dominance by the life and teachings of Jesus.

It is the simple, yet most compelling thought of which the human intellect is capable. It is the acceptance to the very last syllable of the eleventh or Great Commandment uttered by Him who said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great command-

ment. And a second like unto it is this. Thou shalt love thy neighbor as thyself."

The ideal adult Church School organization has no lesser aim than the Church as a whole. It cannot have, unless it refuses the light and leading of Christianity's great challenge, thus summarily put by Christianity's Great Founder. To lift before a Church or its adult Church School organization this supreme goal is to have all other aims pale into comparative insignificance, or fade out entirely. How trivial certain objectives seem in the great white light of this supreme aim!

To set the adult Church School organization out-and-up on such a highway is to head it toward Divine and human fellowships which alone can satisfy the eternal urge in the soul of man. It is the **summum bonum** to which men's highest resolves and holiest endeavors can bring him, individually and socially. Church School leaders are leaders in name only unless they set for their adult organization this master goal in answer to the trumpet call of the Master of Men. The genius of adult Church School organization is **directed democracy functioning under the dominance of the ideals of Jesus Christ**. We next consider the fact that adult Church School organization should be

A Functioning Group

The words "organism" and "organization" have the same biological root-source. The one suggests dynamics; i. e., structural life; the other, mechanics, i. e., structural life in co-ordinated action to bring that life to purposeful issue. An organism is "a body composed of different organs or parts performing special functions that are mutually dependent and essential to life." An organization is "a number of individuals systematically united for some end."

To say that adult Church School organization must be functional is to contend that at the core is **life**, individual and group, naturally, orderly, collectively expressing itself in great worthwhile purposes. Such conception of adult organization at once makes plain that it is not an end in itself, but a means to an end. That the inherent life is released through structural channels toward the accomplishments of a lofty aim.

Why bring men together in groups, or women either, in the Church or its School, if such effort results only in concentric, mutual admiration-societies? The group which exists for itself alone is not functional. It has no conceivably

useful place in the program of the Kingdom, for it is not controlled by the will of Christ. It lacks the essential principle. It fails to realize the outstanding purpose of the Church and its School.

To function fully, adult Church School organization should make adequate provision: (1) for best materials and methods of instruction, (2) for genuine worship which brings every member of the group into conscious fellowship with God, (3) for sociability and recreational programs which make for morale and finest **esprit de corps**, (4) for service near and service far, realizing that while "science has made the world a neighborhood" Christianity must make it a brotherhood.

Adult Church School organization should function vitally and indigenously. By **vitality**, we mean through the recognized process we call religious education, every need of life should be met. Some of the great ends it should seek to satisfy are: (1) the physical well-being, health, hygiene, and creature-comforts of the group, (2) the sympathetic understanding of the economic struggles; (3) the satisfaction of educational yearnings; (4) Sociability hungers; (5) the conservation of altruistic motives; and (6) the supply of practical, every-day ethics, motivated at all times by Christian idealism. By **indigenously**, we mean that the organization should grow out of the local needs and conditions and seek to function naturally on its own native "soil," rather than to adopt and adapt some plan wholesaled across the country, without reference to local problems and local personnel.

The genius of adult Church School organization is **directed democracy vitally and indigenously functioning** under the dominance of the ideals of Jesus Christ.

A Democratic Group

The essential principle of democracy must prevail in adult Church School organization. It must be absolutely free from autocratic, bureaucratic, perpendicular dictation. Self-government is the **only** permanent and efficient government for Church School adult groups. This does not eliminate the desirability, and it may be necessity of intelligent leadership, as we shall see. It does mean that such leadership will be horizontally, co-operatively, democratically chosen to express the collective or group will. No officer or teacher should ever attempt to "Mussolini" the group. Such an attempt would at once violate the very genius of adult Church School organization, for it is a **democracy** functioning under the ideals of Jesus Christ.

A Directed Group

But this democracy is a **directed** democracy, a direction from the side lines, never superimposed. Democracy often is its worst enemy. For democracy, as the essential governing principle in adult Church School organization, needs the guiding hand or hands of specialists. Democracy must be saved from itself, its own strength, as well as its own weaknesses. Democracy at its best always makes a place, and a large one, too, for leadership which grows up out of the group itself.

Without attempting fully to record here adult Church School organizational technique, we can nevertheless briefly indicate the types of leadership-direction which Church School adult democracy has willed for itself.

There is a Church School director-general, or supervisor, of all adult work, immediately amenable to an adult council composed of all adult group officers and class teachers, and at least some of the following directors, such as indigenously are needed: (1) **Director of Class Instruction** thoroughly acquainted with best curriculum materials for adults. (2) **Director of Worship and Music** who will put highest devotional values into all worship programs. (3) **Director of Recreation and Sociability**, capable and constructively busy with well-balanced, sanely-planned schedules. (4) **Director of Community Service and Missions**, to do the will of the adult organization in its social outreach across the street or

across the seas. (5) **Director of Records**, faithful and far-visioned, who sees beyond statistics and recorded facts the ultimate spiritual values. (6) **Director of Finances**, keen and trusted, and wide-awake to the importance of stewardship. (7) **Director of Reading**, tactfully guiding the reading of adults into channels of profit and pleasure. (8) **Director of Publicity**, to put and keep the adult work on the School, Church, and community "maps." (9) **Director of Home Study and Extension Courses**, who will look after all who, for any reason, cannot attend the regular school groups for study. (10) **Director of Parent-Training** to give special attention to classes of young married folks and older groups who, as parents, desire such help as a Church School can give. (11) **Director of Leadership Training**, last but not least, the one who, thoroughly prepared himself, plans for the training of prospective leaders and counsels with all who are anxious to be more efficient.

Such direction will guarantee efficiency, and make meaningful our belief that the genius of adult Church School organization is **directed democracy functioning under the dominance of the ideals of Jesus Christ**. This, and this only is Church School adult organization at its best.

(Send your questions and problems direct to Dr. Raffety, 432 Center Street, Redlands, Calif.)

NEWS OF THE WEEK

Mrs. Henry W. Elson

President Hoover expressed gratification May 7 over the progress made by the Preparatory Disarmament Commission and the manner in which the world powers had received the American proposals as submitted by Ambassador Hugh S. Gibson during the session which concluded May 6 at Geneva.

Orleans, France, the most devoted of all cities to the memory of Joan of Arc, celebrated May 7 in her memory. Nearly 100,000 persons, mostly peasantry, witnessed the historical costumed torchlight procession to the Cathedral of Sainte Croix where the Acting Mayor of Orleans presented to the Bishop of Orleans the standard borne by the heroine during the combat 500 years ago which freed the town from the British.

Sir Eric Drummond, Permanent Secretary, forwarded May 7 the provisional agenda to all members of the League of Nations. Revision of the Statutes of Permanent Court of International Justice, the special protocol for American adherence to the court and the Taft treaty for financial assistance in the event of war are the leading items on the agenda of the Tenth Assembly of the League, which has been convoked for Sept. 2.

The Bermuda House of Assembly has again rejected proposals to introduce automobiles into the island.

The Senate passed the farm bill including the debenture feature against the wishes of President Hoover who believes it unworkable and uneconomic. The vote was 47 to 44.

Charles Evans Hughes, on his way from the United States to Holland to take up his new duties as a judge of the Permanent Court of International Justice at the Hague, was guest of honor at a dinner May 8 given by the Pilgrim Society of London. His speech

was charged with the spirit of international good will for all nations.

Frank B. Kellogg, former Secretary of State, has returned with Mrs. Kellogg from a brief visit in London and Paris. He went directly to St. Paul, Minn., his home, and will rejoin his law firm.

Extensive remains of the early bronze age, dating from 3,000 to 3,500 B. C., have been discovered by Professor William F. Bade, dean of the Pacific School of Religion at Berkeley, Calif., in excavating a site at Tel Nasbeh, north of Jerusalem.

Mrs. Herbert Hoover was made a life member of the National Congress of Parents and Teachers in session in Washington May 8. More than 1,200 delegates attended the sessions.

Mrs. Kate Perugini, only surviving daughter of Charles Dickens, the novelist, died May 9 at London. She was 89 years old.

M. A. Michaelson, of Chicago, member of the House of Representatives and supporter of the Jones Dry Act, has been acquitted by a jury in Federal Court of charges of violation of the national Prohibition law.

The late Philip Francis duPont, of Fairville, Va., was the creator of a trust of \$6,000,000 for the benefit of the University of Virginia. Announcement of the trust was made nearly a year ago, but the name of the donor was withheld until recently.

The Bach Choir under the leadership of Dr. J. Fred Wolle opened May 10 its 23rd yearly session of two days in the Packer Memorial Church of Lehigh University, Bethlehem, Pa. "The Passion according to St. Matthew" was given by a group of 300, augmented by soloists and instrumentalists.

Official certification that Lieutenant Apollo Soucek, the navy aviator, reached an altitude of 39,140 feet in his air-

plane May 8, creating a new world record, has been announced by the Bureau of Standards.

Bucharest began May 10 a 3-day celebration of the 10th anniversary of the birth of Greater Rumania. The boy king, Michael, reviewed 100,000 of his army.

Paris witnessed May 12 a colorful observance of the 5th centenary fete of St. Joan of Arc. The Church dignitaries in bright robes with Cabinet ministers marched to the heroine's statues. It was more brilliant than ever before and more generally attended.

Plans for the establishment in Brooklyn of one of the largest medical centres in the world is being discussed. An affiliation of Columbia University with Long Island College Hospital and four other institutions is being considered.

The Pulitzer Prize winners for 1928-29 have been announced. Julia Peterkin's "Scarlet Sister Mary" was adjudged the best novel; Elmer Rice's "Street Scene," the best play; Fred Albert Shannon's "The Organization and Administration of the Union Army, 1861-1865," the best book on History; Burton J. Hendrick's "The Training of an American," the best biography, and Stephen Vincent Benet's "John Brown's Body," the best book of verse. The "Evening World" (N. Y.) won the prize for the most meritorious public service rendered by an American newspaper during the year.

President Hoover has virtually given up all ideas of a real vacation this year due to the expectancy that Congress will remain in session well into the Fall months, perhaps until October.

The project sponsored by the dry element of Switzerland for local option on the sale of hard liquor was rejected by a large majority. The bill was not to establish general Prohibition, but merely to authorize local option as to whether sale of hard liquors should be permitted.

Bulgaria began May 12 a 6-day celebration of the thousandth anniversary of the reign of Czar Simeon, the first of the nation's rulers to assume that title, pride in whose reign was a bond uniting the people in the dark days of the Turkish yoke.

Edouard Herriot, former Premier of France, was defeated in the municipal elections May 12 for the mayoralty of Lyons, an office which he has held almost uncontested for the past 21 years.

Mrs. Ruth Hannah McCormick, member of Congress at large from Illinois, intends to enter the primaries in April, 1930, in quest of the Republican Senatorial nomination, and will contest with Senator Charles S. Deneen his right to succession to his seat in the upper house at Washington.

President Paul von Hindenburg observed his fourth anniversary as President of the German Republic at his hunting lodge 40 miles from Berlin. His term still has 3 years to run. He is 82 years old.

The visa fee will be cut from \$10 to \$2 by France and the United States and the privilege will be extended from one to two years. The agreement is reciprocal and is effective June 1, but the number of French citizens affected will be comparatively small. It will mean, it is said, an annual saving to Americans alone of about \$2,000,000.

A mammoth new assembling plant for the export trade in Ford cars is about to be erected on the Hudson River, Manhattan. The site has been purchased at a cost of \$1,250,000.

A \$10,000,000 endowment fund for the Boy Scouts of America has been unanimously authorized at the annual meeting of the National Council of that

organization. The money is to be raised through a nation-wide campaign. A training school and pension plan are among the projects to be financed by the endowment. At the dinner session of the council held in New York City recently, awards of the "Silver Buffalo," given for distinguished service to boyhood, were made to 6 men—Ex-President Coolidge, Commander Byrd, Wilbert E. Longfellow, Dr. John H. Finly, Howard F. Gillette and Charles D. Hart. The award is made annually and is the highest given by the Boy Scouts. Only 42 have thus far been made.

BIBLES IN COLORS

"Except in expensive editions I hardly ever see a Bible which is made outwardly attractive. Why is it necessary that almost always black should be regarded as suitable for a volume which contains good tidings? To the man who already has learned to love his Bible this will seem an absurdly small matter, but I am sure that unattractive and inartistic binding and type are discouraging to many." Such was the recent complaint registered by the Bishop of Southwark, the Rev. Cyril Garbett, a feeling which has also been made vocal by pastors on this side of the Atlantic.

In reply to these demands for beauty and color in the binding of Scripture

the American Bible Society announces the availability in English of its attractive and colorful "Penny Portion" edition of the New Testament in eleven volumes. These one-cent booklets, of which the Society distributes annually millions of copies, may be secured in either blue, cream, green, or brown with a bright color design in three colors. In addition to the New Testament the Book of Proverbs may also be obtained in this unusual binding.

The Society would further announce that for several years the home office in New York City has been publishing morocco Bibles bound in purple, red, maroon, brown, green and even in white. A white leather Bible, an illustration of which accompanies this article, is suitable for brides who may carry it during the wedding ceremony in addition to the usual bridal bouquet.

NEW PRESIDENT OF PHILA. SCHOOL FOR CHRISTIAN WORKERS

Rev. Clinton H. Gillingham, D. D., of Maryville College, Maryville, Tennessee, has been called to the presidency of the Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches, in Philadelphia, Pa. Dr. Gillingham has for more than 20 years been the head of the Department of Bible and Religious Education in Maryville College. For several years he has also been the Secretary of the Tennessee College Association. He was born and reared in Philadelphia, so that in taking up his new duties he returns to his native State and City.

The Philadelphia School for Christian Workers of the Presbyterian and Reformed Churches was founded about 20 years ago for the training of young women who desire to enter upon Christian service as a life calling. A large number of graduates have gone out from the School into the Churches in the East, into home mission and foreign mission service, and into other forms of Church work. The post to which Dr. Gillingham has been called has, until recently, been filled by Dr. Charles E. Bronson, whose death occurred at his home near Philadelphia, on April 16, 1929. Dr. Gillingham has accepted the presidency of the School, and will enter upon his new duties immediately following the close of the college year at Maryville.

Christ in Palestine, when Jeremiah stood like a rock in the midst of a raging sea. That is the supreme issue today for us who take our stand with Christ. And, now as then, there are men as weak as Zedekiah and as wicked as the princes and false prophets who sought Jeremiah's life. Frailty and folly are still at war against faith. And faith, if it be like Jeremiah's, will know, not merely the peace of God, but also the persecution of men who are hostile to God and His Kingdom on earth.

I. **Frailty.** After the death of Jehoiakim, Nebuchadnezzar placed Zedekiah on the throne of Judah. He was a mere puppet, weak rather than wicked. It was his misfortune to rule in troublous times, which called for a strong man. But it was his sin that he followed false counsellors rather than the faithful men of God. Soon after his accession he began to plot against Babylon with other vassal kings. And in his ninth year he entered into an alliance with Egypt. Enraged by this insubordination and rebellion, Nebuchadnezzar again invaded Judah, bent upon the exemplary punishment of his vassal.

That is the setting of the last scenes in Jeremiah's tragic ministry. The Babylonian army was besieging Jerusalem. Zedekiah sent messengers to the prophet to learn what Jehovah meant to do for his people. And Jeremiah declared that submission and surrender was the only way of safety. Resistance would lead to the destruction of the city (38:2, 18, 21-23). But unexpected relief came when the Babylonians were compelled to lift the siege of Jerusalem in order to meet an advancing Egyptian army under the Pharaoh Hophra. Then the dismayed city rejoiced. They believed that they had again been delivered miraculously, as in the days of Hezekiah. And the people, led by their princes, turned fiercely against Jeremiah and cast him into a prison. There he remained for some time, until Zedekiah sent for him privately, inquiring anxiously for a word from Jehovah (37:16-21). But the faithful prophet refused to encourage the deluded nation in its vain hope. He declared that the Babylonians would return, victorious over Egypt, and burn Jerusalem. And the king granted his plea for a more tolerable prison and for daily food.

Soon after the prophetic words of Jeremiah were fulfilled. The Babylonian army returned to the siege. Fear and famine gripped the doomed city. And, again, the faithful prophet counselled submission and surrender (38:2, 3). This outspoken advice enraged the princes. They rushed to the king, demanding his punishment. And Zedekiah said, "Behold, he is in your hand; for the king is not he that can do anything against you."

Thus spake this puppet-king. His conduct shows that there was a spark of conscience in him. More than once he sent to the prophet for advice. Secretly he sought to befriend him and to soften his hard lot. But in the end he abandoned him. He lacked the courage to follow his conscience. He feared men more than God. He was a forerunner of Pilot, who was afraid to release Jesus, though he had acquitted Him. And when judgment fell upon Jerusalem, this shadow king shared the fate of the wicked. He was blinded by Nebuchadnezzar and led captive to Babylon. The last sight he beheld was the execution of his two sons.

After all, weakness is wickedness. There can be no neutrality in religion. He that is not for God, with all his might, is against Him. He who toys and tampers with his conscience kills it. Yet how numerous are they who follow in the train of this frail and vacillating king.

II. **Folly.** But the real master of Jerusalem were the princes, aided and abetted by false prophets like Hananiah. They headed the war party, and they hated Jeremiah bitterly. They said to the weakling on the throne, "This man seeketh not



American Bible Society

WHITE BIBLE

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
First Sunday After Trinity, June 2, 1929.

Later Experiences of Jeremiah
Jeremiah 38:4-13

Golden Text: Blessed are ye when men reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Matthew 5:11.

Lesson Outline: 1. Frailty. 2. Folly. 3. Faith.

We are nearing the end of Judah's long history. The closing chapters of her career are tragic pictures of human frailty and folly. The stage is crowded with weak and wicked men. Looking back into those turbulent times, we can readily see why Judah fell. Nothing can stand on such rotten foundations; neither homes, business, nor empire. There is just one giant among all those weaklings, hastening to their doom. That is Jeremiah, the man

of faith. We may find him in a prison, but nothing can daunt his courage or dim the splendor of his regal spirit. He is one of the uncrowned kings of the ages.

In this lesson we are to consider the later experiences of Jeremiah, during the reign of Zedekiah (597-586 B. C.) "Standing True in Hard Places" is the sub-title of our lesson. Few men of faith have stood in harder places than Jeremiah in Jerusalem in those terrible times, and none has been more loyal to God, despite persecution. It may seem that there is no parallel at all between our times and his, and, therefore, no help for us in his example. But that is true only of the outward setting of his life. Beneath that ever-changing surface of history the story of mankind runs on from age to age. And in that continuous story there is just one supreme issue—sin and salvation, folly versus faith, the ways of man and the will of God. That was the real issue at the beginning of the sixth century before

the welfare of this people, but the hurt"; and they quite believed what they said. These rich and unscrupulous oppressors and exploiters saw the end of all their selfish ambitions in Jeremiah's counsel of surrender. The victory of Nebuchadnezzar meant vassalage and annual tribute. Therefore, they crushed the prophet, and summoned the people to resistance, even unto death, hiding their real aims and motives under the cloak of piety and patriotism. They were one hundred per cent Judeans, and Jeremiah was an enemy of society!

How familiar it all sounds, as we read this leaf-torn form of ancient history, and how incredible it seems that the common people should suffer themselves to be beguiled and betrayed by the hypocrisy of these pseudo-patriots. It is a striking commentary on the ingrained wickedness and waywardness of human nature.

Here was the southern kingdom persisting in its sinful folly in spite of the judgment that had overwhelmed its northern neighbor. While Israel in captivity reaped the bitter fruit of its un-Godliness, Judah was swiftly moving toward the same fate. And it chose this evil course wilfully, despite Jeremiah's protest and prophecy. Often discouraged, but never daunted; persecuted, but never silenced, this great prophet to the very end sought to save Judah from destruction. His message and ministry set before us God's marvelous forbearance and patience with sinners, and, also, the inevitable doom of sin.

Men and nations still play fast and loose with the eternal laws of God to their hurt and destruction. God's seeming slackness in meting out punishment is not due to His indifference, ignorance, or impotence. No, God cares. Indeed, that is His one eternal concern—to save men from sin. And He knows and rules. His writ runs through all ages. His infinite patience with sinful mankind is due to His love. He is long-suffering, "not wishing that any should perish, but that all should come to repentance" (2 Peter 3:9).

III. **Faith.** Against this dark background of frailty and folly, of weakness and wickedness, we see the heroic figure of the man of faith. And faith requires heroism. There is no genuine piety without the sturdiest manliness. To be a man of faith, anywhere and always, means to see the truth; to speak it and live it. And that requires courage and costs a high price.

That is clearly seen in the life of Jeremiah. More than once the preaching of the truth nearly cost him his life, but he continued to proclaim God's will and way, as he saw them. False prophets were winning popularity with soft speeches and smooth promises. But Jeremiah denounced sin and predicted judgments without fear or favor. And, like all true prophets, he had to pay the price of loyalty, which was suffering, and a sadness that, at times, seemed akin to despair (4:19-21; 8:18; 9:1). His own townsmen plotted against his life (11:18-21), and, finally, the princes thrust him into a slimy cistern, where he would have died but for the aid of Ebed-melech, the Ethiopian. He remained in prison until the fall of Jerusalem, in 586. And tradition says that he met his death in Egypt by assassination.

The times have changed, but not the perils of the prophetic office. The servants of Christ must still share the reproach of their Master. What does it cost, today, to preach the gospel of Christ in Russia? Or how fares the truth-teller in our own land, when he applies the gospel of Christ to our present social order?

But Jeremiah never lost his faith in men. His utterances are tinged with a tender sadness that must be felt by all who see the blindness of men and know the inevitable result of their folly. But the prophet continued to preach to the end with the definite hope of practical results. Though the nation was doomed, yet individual men,

everyone of them, might still return to God. A preacher will lose his power to win men to God when he has lost his faith in the human heart. Deeper than frailty and folly is man's eternal hunger for God. The very suffering that God has attached to sin is a discipline for the soul. In the travail of the Babylonian captivity a new nation was born.

THE CHRISTIAN ENDEAVOR TOPIC By the Rev. Charles E. Schaeffer, D. D.

June 2nd.—Character a Growth, Not a Gift. 2 Peter 1:5-8

By character we mean a man's real self. Reputation is what men think and say of him, but character is what the man really is. A man's reputation and a man's character do not always coincide. It is far more important that a man should have a good character than a good reputation, although he may have both. Character is an achievement. It is not an external commodity which may be purchased like a garment, nor something bestowed like a crown or a degree. It is not something ready made which may be had for the asking. It is something far more vital and personal than all this. It is the very life of the individual.

Now, there are three factors which enter into the formation of character. Each of these plays a minor or major part in the process. The first of these is **heredity**. We come from afar. The roots of our being lie in the past. The blood of many ancestors flows through our veins. We can never wholly escape the forces of heredity in our lives. The corpuscles of our blood have much to do in shaping our destiny. We receive certain tendencies in life from our parents. Sometimes these are well nigh insurmountable. Some people find it exceedingly hard to be good simply because the very currents of their life flow in the opposite direction. With them life may be a constant struggle. Most of us have the remnants of a lower creation clinging to us which serve to drag us down to the level of the brute. Others find it comparatively easy to be good. They were born that way. They naturally, automatically face in the right direction. Some years ago some one wrote up two interesting families: the one was the Edwards, and the other the Jukes' family. The Edwards' family produced a remarkable line of good and great men, ministers, college presidents, statesmen and successful business men. The Jukes' family had a continuous offspring of crooks, thieves, murderers and men of that stripe. Heredity plays a very important part in the development of character. To be well born or well bred is as essential in the human race as in the animal world. Blessed is the boy or girl who is born of noble parentage.

The second factor in the development of character is **environment**. The Psalmist tells us that when God shall number His people it shall be said, "This man was born there." It depends a great deal where and when a man is born and where he lives. The climate has much to do in forming character. It has been said that there have been no great inventions produced in the Tropic Zone. None of the great leaders of the world have come from that area. Food has likewise much to do in the development of character. The Germans have an expression to the effect that a man is what he eats. Housing conditions, and clothing have their influence on character. Carlyle wrote an essay on "The Moral Value of Clothes." Clean garments have a psychological and spirit-

5% Serial Coupon Bonds

Sold By

The Board of Home
Missions

Authorized By

General Synod

Total Issue \$500,000.00

\$325,000.00 Sold

A Safe Investment

For Further Information Write
Rev. Wm. F. DeLong, D.D.,
Field Secretary

Schaff Building, 1505 Race St.
Philadelphia, Penna.

ual as well as physical effect on a person. Companions have a like influence. The associations which one forms, the friends he gathers around himself have an influence on his character. The home in which one lives, the school which he attends, the place in which he works, the natural surroundings in which his life is spent,—all play a more or less important part in character building. It is awfully hard to be clean amid filthy surroundings. It is difficult to be good and pleasant when you are hungry or when you are clothed in rags. Therefore it is important that we should make the circumstances in which our lot is cast, as favorable as possible. This is the essence of the social gospel and social workers seek to better the temporal conditions in which people live in order to develop their moral and spiritual lives.

But the third factor in character building is **the will of man, or personality**. This is the supreme force and this brings us to the very heart of our topic. Man is not the creature, but the creator of his circumstances. By the sheer force of will man is able to overcome the influences of heredity and of environment. This has been proven time and again. This opens the door of hope. It lifts us out of the conditions which might otherwise have held us back. It gives us all a chance, and every man thus becomes "the architect of his own fortune." Man rises above his dead self to higher things. From the human standpoint the will is the supreme factor in man's life. Therefore we must cultivate our wills and resolutely determine that they shall choose the best things in life.

Character building is a process; it is a growth, a development. We are not full fledged, not perfect creatures at the start. We grow in soul just as we do in body. Jesus grew in stature and in wisdom and in favor with God and man. That is the way we must do. Here a little, there a little, precept upon precept, line upon line—that is the way character grows. Often times we fall back. We seem not to make any progress. Sometimes we despair, but we must go right on. Slowly, some-

times imperceptibly our character shapes itself. We pass through many experiences, we have trials and temptations; we have burdens and griefs to carry; we meet with failure and defeat. We pass through cloud and sunshine, but steadily and surely our characters are forming.

A good character is formed by allowing God to dominate our thoughts, our feelings, our motives, our wills. "Our wills are ours to make them Thine." Without God no character is worth the building. Consequently we seek to expose the soul to Christian influences, in prayer and praise, in mystic contemplation, in worship, in reading God's Book and in doing God's work in the world. There is no better sphere where character may be so nobly and grandly formed than in God's house, in the Church. Here is where the noblest ideals are held out, where the best incentives to goodness are offered, where environment is at its best and where sacred influences act and react upon the soul.

Character is a very personal and individual thing. It cannot be transferred from one to another in an external way. It cannot be achieved by proxy. It cannot be purchased by cash. It must be wrought out through one's own life. It cannot be caught, neither can it be taught, nor bought, but it must be sought, and they who seek shall find. It is a personal quest. It is a life process, a growth. Therefore, the Bible everywhere insists on this matter of growth. "Grow in grace," says Paul. We are to "grow up into Him in all things." Some are "babes in Christ" and others are "full grown" men. The growth of character is our chief business. It does not matter so much whether we become rich or remain poor, whether we become famous or remain obscure, but it matters vitally whether we become strong in character and grow in Christ or remain moral and spiritual weaklings. It is better to have a beautiful character than to have a large bank account, better to have a noble character than to have all else this world can give. In the end nothing else counts. Without it nothing else avails. Character is the chief thing, therefore build it wisely and well and it will be an ornament to your life and a joy forever.

THE MINISTER'S WIFE

(Continued from page 2)

tions. Women love, women hate; but I am sure by the good they accomplish that love is the major keynote in their life.

But now to get back to the last point from which I fear we have greatly wandered. What ought we to think and expect of the minister's wife? Here again is room for a wide range of opinion and display of feelings, but let us sift out all prejudices and play fair in the game of life. Let us judge her (if judging be our business) by her talents, opportunities, her mental and physical strength, using the same measuring rod that we used for our well protected selves. No one is quite so critical of her as she is of herself; no one sets a higher standard for her than she sets for herself, and no one is more prayerfully conscious that she falls woefully short of that ideal. All this helps to give her proper balance. But let us, dear folks, help her to reach more nearly that goal of high standards, by a little more prayerful lifting. Encouragement inspires and strengthens; fault-finding disheartens and weakens. **Let's make her strong.**

Then what ought we to expect of her? Nothing more, nothing less than ought to be expected of each and every Christian believer and Church member, and that is, "to do justly, to love kindness, and to

walk humbly with thy God." While the minister's wife is deeply concerned as to what you and I think and expect of her, she is far more deeply and prayerfully concerned as to what her Master thinks and expects of her, as I am sure is the concern of each one of us.

This very personal illustration, if you will pardon. Several years ago my own little mother was asked to write a paper on "Trials of the Minister's Wife." She concluded by saying, "There are no trials; it's all joy." If she and her class could joy through the long cold winters of isolation and lack of contact, and the summers of withering indifference and disappointment, then we, of the younger and more fortunate generations, might do a bit more of joying in every experience of life, possibly a bit more of roughing it, too; a bit more of pioneering into the realms of the kingdom; a bit more time spent in searching the spiritual needs of our own hearts. This would help make us such sturdy Christians as were they.

I think, if I may venture a bit of prophecy, so long as we have theological seminaries and seminary boys, this subject, "The Minister's Wife," will be an exhaustless one, and there will be no dearth of ministers' wives. God bless them, and may their tribe increase!

THE PREACHER'S WIFE

1
Oh the preacher's wife, don't expect her to be
A paragon of wisdom, a prodigy;
Let her be "just folks," like your own dear selves,
Not placed on the Church curiosity shelves.

2
Should your feet grow wings, let hers do the same;
They're made out of clay, same as yours, I claim.
So if pent up delights yield to melody sweet,
E'en should sheer joy of living touch her joy-winged feet;

3
With her swing life's discords of life to delight;
She'll not swerve, I'll predict, more than you from the right.
So, with her, turn life's harrowing worry and strife
Into clean, joyful living; that's the true dance of life.

4
Then the preacher's wife, how she longs to be
Included in your own dear heart's family;
One of you, employed with you in life's daily tasks;
One of you in spirit, that is all she asks.

5
One of you when dull and gray is life's day;
One of you when sunshine brightens the way;
One of you in laughter, one in tears;
One when the shadow of death surely nears.

6
Let her creep in your heart, let her feel its warm beat;
Let your spirit with hers in sweet contact meet;
She WANTS you, and LOVES you, and NEEDS you! I know,
For I am one of them and my heart says so.

7
Her latch-string is out; return her heart's call;
She's waiting and longing; ample room quite for all;
Craves your friendship, your love; nothing less, folks, will do;

She'd give all the world to be friends with you.

—Meta Bauman Mathes.

NORTH CAROLINA CLASSIS

The 99th annual sessions of the Classis of North Carolina were held in First Church, Lexington, N. C., Rev. J. C. Leonard, D.D., pastor, May 6 to 9, 1929. Opening services were in charge of Revs. H. A. Welker and J. H. Keller. The annual sermon was preached by the retiring president, Rev. H. A. M. Holshouser, Ph.D. Words of welcome were spoken following the sermon by the pastor loci for the Church, and by Prof. J. H. Cowies, Superintendent of the City Schools of Lexington. The Classis was duly organized with the election of Rev. Chas. W. Warlick as president, who made fitting response to the addresses of welcome.

The Holy Communion was celebrated Tuesday at 9 A. M. with Revs. Milton Whitener and L. A. Peele in charge, assisted by Rev. F. S. Bromer. The organization was then completed with the election of Elder Herbert W. Coble, of Burlington, as Vice-President; Rev. Hoy L. Fesperman, Corresponding Secretary; Rev. William K. Shaffer, Reading Clerk. Dr. J. C. Leonard continues as Stated Clerk, a position he has held for 37 years.

During the sessions Tuesday representatives of the various Boards of the Church addressed the body. Dr. Chas. E. Schaeffer represented the Executive Committee of General Synod and the Board of Home Missions; Rev. H. A. Fesperman represented the Board of Foreign Missions; Dr. Conrad Clever spoke in behalf of the Publication and Sunday School Board; Rev. W. H. McNairy addressed the Classis in behalf of Nazareth Orphan's Home, and Dr. E. R. Hoke, President of Catawba College, spoke in behalf of the college. Later in the sessions Dr. H. N. Bassler spoke in behalf of the Board of Ministerial Relief.

Tuesday, May 7, at 8 o'clock, the Classis observed the 40th anniversary of the ordination of Dr. J. C. Leonard to the Gospel Ministry. The address on this occasion was delivered by Rev. H. A. Fesperman, pastor of First Church, Greensboro, N. C. Revs. A. Odell Leonard and J. A. Palmer presided. Following the address Dr. Leonard was presented with a bound volume containing 150 letters, received from friends and admirers throughout the state and nation. This presentation was made by Rev. A. Odell Leonard, a son of Dr. Leonard's congregation and at present pastor of Second Church, Lexington. Dr. Leonard responded in a very touching manner.

Dr. Chas. E. Schaeffer spoke following the anniversary program and in his characteristically enthusiastic style, presented the work of Home Missions to the delight of the large audience assembled. On Wednesday at 8 P. M., Dr. Conrad Clever delivered an impressive address on Sunday School and Young People's work of the Church. He was followed by Dr. H. N. Bassler, who spoke in behalf of the aged minister.

All sessions of the Classis were well attended, harmonious, and the business promptly dispatched under the leadership of the president. The ministers and delegates were delightfully entertained in the homes of the Lexington people. Lunch was served each day in the social rooms of the Church School Building. Sessions of Classis were held in the beautiful new Church building erected last year. It was one of the best meetings yet.

In the report on State of the Church, the following statistics were presented: Membership last report, 8314; confirmed, 335; certificate, 190; renewal, 201; dismissed, 173; deaths, 96; erasure of names, 260; present membership, 8411; communion, 6264; students for the ministry, 16; Sun-

EDUCATIONAL COLUMN

Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa.

This is the oldest of the educational institutions of the Reformed Church. It is conducted by the three (English) Eastern Synods. The Professors, members of the Board of Visitors and members of the Board of Trustees are elected by the Synods. It provides a course of three years. It has a faculty of eight Professors and Instructors. It also offers a post-graduate course of two years, leading to the degree of Bachelor of Divinity. Tuition is free.

For catalogue or information address the President.

REV. GEO. W. RICHARDS, D. D., LL. D.,
Lancaster, Pa.

Franklin and Marshall College

Lancaster, Pa.

Offers Liberal Courses in The Arts and Sciences

Campus of fifty-four acres with seventeen buildings, including thoroughly equipped Dormitories, Auditorium, Science Building, Library, Observatory, Gymnasium and Complete Athletic Field.

A college whose educational policy rests on a sound cultural basis and is developed in broad sympathy with the needs of the present day.

For Catalogue address:

HENRY H. APPLE, D. D., LL. D.,
President.

URSINUS COLLEGE

GEORGE L. OMWAKE, LL.D., *President*

Attendance limited to 500 students—300 men and 200 women. Candidates seeking admission for the coming academic year should apply at once.

For new Catalogue, "Student Life at Ursinus," Application Card, and other information, address

FRANKLIN IRVIN SHEEDER, JR.,
Assistant to the President
Collegeville, Pennsylvania

The Mercersburg Academy

Thorough instruction; college preparatory work being especially successful. Personal interest is taken in each boy, the aim being to inspire in every pupil the lofty ideals of thorough scholarship, broad attainments, sound judgment and Christian manliness. For catalogue and further information, address

BOYD EDWARDS, D. D., S. T. D.
Headmaster, Mercersburg, Pa.

Hood College

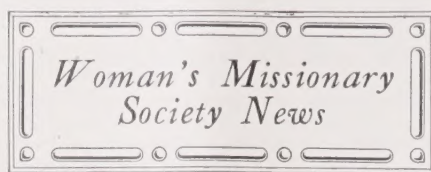
For Young Women

FREDERICK, MARYLAND

A fully accredited member of the American Association of University Women. Standard courses: A.B., B.S. in Home Economics, and B.M. in Music. Practical courses in Education, English Speech and Art. Ten buildings fully equipped for thorough work and modern housing. Suburban site of 125 acres. Our own garden and dairy. For catalog and book of views, apply

JOSEPH H. APPLE, LL.D., *President*

day School enrollment, 10,946. Total benevolences, 36,154. Classis meets next year in Bethel Church, Bear Creek Charge.



Miss Greta P. Hinkle, Editor, 416 Schaff Building, Phila., Pa.

The annual meeting of the W. M. S. of Goshenhoppen Classis was held in Christ Church, Mainland, Saturday, April 27. Devotions were in charge of Mrs. H. E. Anderson, Royersford, in the morning, and Mrs. Sara Landis, Pottstown, in the afternoon. Mrs. G. W. Hartman, Wentz Church, welcomed the visitors, and Mrs. Landis responded. The morning session was given to business and election of officers. Mrs. W. Herbert Sutcliffe was re-elected president. Miss Miriam Altenderfer conducted a meeting of the G. M. G. The attendance at both meetings was unusually good. Miss Altenderfer sang a beautiful contralto solo at the opening of the afternoon session. This was followed by an address on "Stewardship" by Miss Carrie M. Kerschner, Executive Secretary of the W. M. S. G. S., which was delivered in her usual pleasing and forceful manner. Miss Marion Heebner, Wentz G. M. G., was elected delegate to the Interdenominational Conference of Missions at Chambersburg, and Miss Margaret Crothers, Royersford, secundus. The Fall Institute will be held in First Church, Royersford.

The 41st annual convention of the W. M. S. of Wyoming Classis was held at St. John's Church, McEwensville, Pa., the Rev. P. A. DeLong, pastor, on April 2, 3 and 4. Annual reports showed the membership to be 482, with 8 Life Members and one Member in Memoriam. Thank Offerings for the year amounted to \$1077.51. The Budget was paid in full. There were 275 Prayer Calendars used and 135 subscribers to the Outlook of Missions reported. The newly elected officers are: President, Miss Alice Appleman, Danville; Vice-President, Mrs. H. T. Dickerman, Watsontown; Second Vice-President, Mrs. George Frederick, McEwensville; Recording Secretary, Mrs. N. T. Englehart, Espy; Corresponding Secretary, Mrs. E. F. Faust, West Hazleton; Statistical Secretary, Mrs. Calvin Ferry, Wilkes-Barre; Treasurer, Mrs. Fred Diehl, Danville; Historian, Mrs. Agnes Houtz, Orangeville. Delegates to Eastern Synod: Mrs. George Frederick and Mrs. Agnes Houtz; Alternates: Mrs. Cora Creasy and Mrs. E. F. Faust; G. M. G. Delegate: Mrs. Calvin Ferry; Alternate: Miss Pearl Heffelfinger.

On May 8 the W. M. S. of Christ Church, Norristown, held an all day meeting at the parsonage for the study of the Foreign Mission Book on Africa. The meeting opened at ten o'clock with a short devotional service led by the president, Mrs. C. T. Glessner. Interesting discussions were given on the book by Miss Rena Middleton, Mrs. J. N. Zendt and Rev. Mr. C. T. Glessner. The discussions were interspersed with African games led by Miss Isabel Naylor. Mrs. A. E. Cook, Miss Stella Heydrick and Mrs. C. T. Glessner served a delicious luncheon in the social room of the Church. The effective centerpiece was a miniature African village. During the luncheon, in response to roll call, each person responded with a verse of scripture. At the luncheon hour and afternoon program, Negro Spirituals were sung by Miss Florence Brandt and Miss Elsie Weikel accompanied on the piano by Miss Isabel Naylor.

EDUCATIONAL COLUMN

Cedar Crest College of The Reformed Church

ALLENTOWN, PENNA.

WILLIAM F. CURTIS, Litt. D.

President

A. B. and B. S. Degrees

Religious Education and Social Service especially commended by our Church leaders. Exceptional Opportunities for Permanent Investments. Confer with the President or his Field Associate, Rev. George W. Spotts, Telford, Pa.

Franklin and Marshall Academy

Lancaster

Pennsylvania

A College Preparatory School for Boys

Entered more than 1000 boys to some 70 colleges in the last 28 years. Fine school home, thorough work and helpful supervision. Moderate cost.

Send for illustrated catalogue.

EDWIN M. HARTMAN, A. M. Pd.D.,
Principal

Catawba College

Salisbury, N. C.

Standard courses in Liberal Arts,

Music, Home Economics, and

Business Administration.

Write for catalogue and view book.

MISS W. AUGUSTA LANTZ,
Registrar.

NOTES FROM CHINA

In 1927 nearly all foreigners were evacuated from their nations in interior China. Many missionaries were disheartened, thinking missionary work at an end in China.

By the end of 1928 at least one-third of the missionaries were back in their stations, and more have been returning since. That is not to say that missionaries are not assuming risk in doing so, as witness the recent killing by bandits near Shenchow of three Catholic priests, and the kidnapping, near Chefoo, of a Norwegian Lutheran lady, as well as the recent Communist troubles in Kiangsi.

During the dark days of '26 and '27, aggressive evangelism was suppressed for a time; conditions made it impossible. Chapels in Hunan were closed by communists and turned over to soldiers for barracks, and even for stables for their horses! "Joining the Party" was, for the native, the only guarantee of safety. And joining the party involved the forswearing of religion, especially the Christian religion. Therefore, to preach Christianity was treason; to profess it was folly; and even to give it consideration was unpatriotic; the air was full of the folly of religion!

But the little bands of Christians remained faithful. Some, it is true, dropped off, but for the most part they remained faithful. They welcomed the return of the missionary. And now it would seem that the tide has definitely turned.

The communists have been discredited; the chapels have for the most part been restored to the Christians; and public worship is being conducted as before. Not only that, but aggressive evangelism has been resumed. Witness these recent reports from Yochow:

In January, Rev. Mr. Yaukey visited the preaching station of Gankeo and baptised two adults and three children. On Christmas Day at Yanglowsze two women were baptised. At Yochow, the same day, five adults were baptised. Rev. Whitener and Rev. Yaukey both write in recent letters of the resumption in Yochow of open, aggressive evangelism in five preaching points in the city. "The people were very attentive and thirty signed cards indicating their desire for further study, so we hope to get several enquirers' classes started. The most immediate result is showing the possibility of such a campaign, for this is the first since before the oppression. It has had a very encouraging effect on the Christians."

And this letter came just now from Elder Yu of the Lakeside Congregation that was hit so hard by the closing of Huping: "Easter Day is coming. On that day there will be altogether twenty persons to join our congregation. Eleven of them are women. One old man is a gardener. Mr. Ding Yao-seng, the school teacher, is one of them. The rest are all students of the school (Huping). How do you feel about this? Surely it must be good news of the Kingdom of God in China."

Our honored teacher of Church History in the Seminary used to tell us that the progress of Christianity was always like that—waves of advance and reaction, advance and reaction, but always on the whole, going onward. In China we may not now be far up on the crest of the wave, but at least it would seem that we have started on the upward curve.

—Edwin A. Beck.

Tiffin, Ohio, May 10, 1929.

A TRIBUTE TO DR. CHARLES E. SCHAEFFER FROM HUNGARY

It is with a great deal of satisfaction that Hungarians in America will learn of the honorary degree of Doctor Theologiae, which the University of Debrecen, Hungary, bestowed upon the Rev. Charles E. Schaeffer, D.D., General Secretary of the Board of Home Missions of the Reformed Church in the United States.

Dr. Schaeffer is known by our Hungarian people in this country as the American who most loves the Hungarians. As General Secretary of the Board he knows our needs and as superintendent of the Hungarian work he knows our many shortcomings and weaknesses. He nevertheless has many times publicly acknowledged that he likes the Hungarians, which might probably be explained by the fact that we present him the greatest field and possibilities of activity and doing good. Such a human dynamo as he is, full of power and energy, he could not prefer that completeness and fullness in which his wonderful talents would not and could not look forward to further accomplishments. Our insufficiency gives him plenty of opportunity to work for us, and he indeed works with great zeal and much appreciated love.

But he not only works for us; he also works with us. He made us his helpers and co-workers. The first thing I learned after I came into closer contact with the leaders of our Church was their wonderful pedagogy. I will never forget how Dr. Richards presented me to the three great Synods of our Church upon my coming to Lancaster. I have often said that if I should work with all my energy among our own people for a hundred years, I

I should never receive as fine compliments as he said about me before those three great gatherings. Of course, I understood, and with deep gratitude, the pedagogy of this presentation. They set the goal high in order that I might work with all my capacities. In the very same way, Dr. Schaeffer moves among us with most wonderful patience and ease. He never hurries us. He knows very well how slow the process of education is; and when others, who do not understand us, urge him to move faster, he always slows down the pace. He knows that he goes further by going slowly than by rushing.

He takes part in our joys and he partakes of our sorrows. He is present at the installation as well as the departure of pastors. His way of dealing with us is always refined, sweet, cheerful and cordial. I could say that never has anyone understood us as well as he. And this fact gives a great emphasis to his statement that he found the Hungarians to be the most American among all European nationalities. At the meetings of the three Hungarian Classes this Spring it must have given him keen delight to witness the wonderful progress, which is due in the main to his splendid leadership. His heart is in the work. He has written several books about us, but still better than this fact is that he lives not only among us but for us also. Do you wonder that every Hungarian loves him?

Several years ago Dr. Schaeffer went to Hungary and to those parts of old Hungary which are now separated from her by the cruel peace treaty of Trianon. He traveled extensively in order to fully understand the sad situation. His findings are included in the books published by the joint Committee on Religious Minorities sent into Transylvania by our American Churches. It was on these occasions that the leaders of the Reformed Church of Hungary met him. They must have sensed the same brotherly feelings that we recognize in his presence. They must have realized that here is someone who has not only the same faith but also the same heart as we have.

Light, I feel, should be thrown upon this tribute from still another angle, namely, a description of the school which honors Dr. Schaeffer. The University of Debrecen was founded by Parliament in the year 1912, but came into its own only after the war. Previously, this great school was the pride of the Reformed Church in Hungary, whom it served during four centuries, as a college and later as a gymnasium and Theological Seminary, and also as a Normal School, instituting furthermore a Faculty of Philosophy. Since the school became the third university of the country, following those at Budapest and Kolozvar. The Theological Seminary, of which the writer of these lines is a graduate, became a part of this great new school. Since that time this faculty also has been empowered to grant higher degrees, which previously was impossible for Hungarians. My professor of New Testament, Dr. Erdos, at that time was the only Hungarian Reformed minister, who possessed this degree of Th.D., having received it from the University of Vienna.

Since 1924, counting only those of other nationalities, the following distinguished men were given these honorary degrees: Dr. Jacob Macdonald Webster, pastor of the Scotch Mission; Charles Irlet, Reformed pastor at Berne, Switzerland; Dr. Baron Wilhelm C. A. Vredenburg, Member of the Cabinet of the government of Holland; Dr. Carl H. Becker, Prussian Minister of Education; August Lang, German Reformed superintendent, pastor at Halle; D. S. Cairns, President of the Theological Seminary at Aberdeen; Dr. G. E. Beveridge, Head of the Scotch Mission at Budapest; Bishop W. N. Jones, United States; H. G. Mendenhall, ex-moderator of the

Presbyterian Church; Dr. J. A. van Leeuwen, retired University professor at Utrecht; Dr. J. Bouwman, professor at the Theological Seminary at Kampen, Holland.

Into this company of scholars they now include our dear Dr. Schaeffer, and we all may testify that my Alma Mater honored herself by this happy selection. We are all very happy and wish to feel this great distinction as a member of a family feel toward an honor which has come to a father. We congratulate not only Dr. Schaeffer but also our school at Debrecen, feeling the unusual timeliness and significance of their tribute.

—Alexander Toth.

Lancaster, Pa.

BOOK REVIEWS

PULPIT DRAMAS

By Phillips Endicott Osgood (Harper and Brothers)

Those of us who as young people once rushed eagerly to Dr. Osgood's Church in Philadelphia, knowing that in his Sunday evening sermon we would find a new truth presented in a fascinating manner; those of us who have remembered many

NEW PUBLICATIONS

"SUCCESSFUL STUNTS"

By Katherine Ferris Rohrbough

50 STUNTS FOR PARTIES, SOCIALS CAMP and CONFERENCE

...for convenience all stunts are classified according to number of players required and according to the time required

This is a book of clever and original stunts, distinguished by their practicability. They range from the humorous to the dramatic and can be enacted either simply or elaborately.

With the increasing use of the stunt in recreational work among all young people's organizations, a volume of this kind will find a ready welcome.

Price, cloth bound, \$1.50

THE ANTHEM LIBRARY

A new collection of medium grade anthems (25 in number).

Mr. Schuler, nationally known composer of sacred music, has given to us a melodic, colorful and attractive selection of serviceable anthems. The music is written to be enjoyed by the average congregation and contains spiritual appeal.

PRICES:

85c per copy, postpaid. \$9.00 per dozen.

THREE-PART ANTHEM TREASURE

Suited to the Church where the lack of men singers is a big problem, which is met by substituting a simple men's part for the bass and tenor parts.

This book contains eight well written selections, with all that goes to make an attractive anthem.

PRICES:

60c per copy, postpaid. \$5.00 per dozen, not postpaid.

PUBLICATION AND SUNDAY SCHOOL BOARD REFORMED CHURCH 1505 Race Street, - Philadelphia, Pa.

of those sermons through the years, are favorably prejudiced as soon as a book bearing his name appears. Dr. Osgood always gave to us new light on subjects with which some other pastors only bored us. Without being crudely spectacular he was always original—back of his well-trained voice was an idea which gripped us. We walked home from Church slowly, discussing the new idea—adding to it thoughts of our own.

It is evident, in reading "Pulpit Dramas," that the young people of his Church in Minneapolis have enjoyed a wonderful experience in working with such a man to produce the brief dramatic episodes which are given in the book. Dr. Osgood emphasizes the importance of helping the young people themselves to do creative work: yet we are very sure that the finished products would be incomparably less fine, if lacking his leadership. For he knows the spirit and technique of drama as few religious leaders do and he is able to share with his young people a rich background of information regarding the Bible people and places usually presented to us as mere lay figures upon which to drape texts. The average pastor could not, we think, develop anything so fine as "Pulpit Dramas."

But of course the "average" pastor won't bother to try! He will be too busy talking about how much he has to do and how hard it is to hold the young people! The "above-the-average" pastor (and we have many of them!) and many a teacher or other leader of youth will find this book a stimulus and guide to a new type of young people's project which will benefit the entire congregation.

—Catherine Miller Balm.

OBITUARY

MRS. ELIZA HOKE

St. Stephen's Church of Upton, Pa., lost a faithful member in Mrs. Eliza (Brumbaugh) Hoke, wife of Elder J. E. Hoke, who died May 4, 1929, at her home in Upton after an illness extending over a period of several months. She was always a loyal member of the Reformed Church, being one of its most ardent supporters. She was a faithful member of the Woman's Missionary Society, for many years being one of its officers until her last illness made it necessary for her to ask to be relieved. She will be missed in the Church, in the W. M. S., in the Ladies' Bible Class of St. Stephen's, and in other organizations in which she took an active part. She will be missed in the community in which she lived, and above all in the home in which she took such an interest. She is survived by her husband and 3 children: Mrs. David Kinsey, of Greencastle; J. Leroy, near Upton, and Ruth, at home.

The funeral services were conducted by her pastor, Rev. R. S. Vandevere. Her body was laid to rest in Cedar Hill Cemetery, Greencastle.

MRS. MARY L. V. (LUTHER) LAMBERD

Almost three years ago we laid away in God's Acre the remains of our fellow-member, Mr. Luther Lamberd. Together with his beloved wife they labored faithfully in both Third, Baltimore, Sunday School and Church. He served as treasurer of the Sunday School and she as the superintendent of the Primary Department. Immediately after his death she longed to follow. She felt her labors ended and longed for a release. And on March 8 she was translated into the fellowship of loved ones departed. God had laid back into her nature a great mother-love for husband and family, so it seemed her love

proved God's love true. "As one whom his mother comforteth, so will I comfort you." There were two spheres of activity that she filled: the president of the Willing Servants' Circle of King's Daughters, and superintendent of the Primary Department of the Sunday School. Her body was laid to rest by the side of her husband, March 11, in Druid Ridge Cemetery. Two children survive: Melvin, married, and living in Baltimore, and Mrs. Bessie Price, 513 Tunbridge St., Baltimore, with whom Sister Lamberd made her home.

MRS. CHARLOTTE (WILLIAMS) OSBOURNE

Mrs. Osbourne's husband had died only 11 months ago. She longed for the "form now vanished and the voice now still."

She counted these separations light afflictions when compared with the glory to be revealed in us. Hope bade her not as a fancy, but as a force, a prophecy, and a power, to believe that God had provided a way, and that all things work together for good to them that love Him. Thus she lived, and suddenly the brittle cord snapped, and on March 15 she was summoned. Our light affliction worketh; yes, worketh, and that is what is going on in all who love and trust their Father God. She, too, filled a large place in the full and free fellowship of Third Church. Her body was laid away by the side of her husband on March 18 in Loudon Park Cemetery. Two children survive: William, of Baltimore (married), and Miss Irene, living at home, 1904 Edmondson Ave., Baltimore.

—J. R. B.

AMONG THE NEW GOOD BOOKS

Net: per Volume, \$3.50; the Set (Boxed), \$10.00, Postpaid.

PREACHING IN THE NEW ERA. Edited by the Reverend Elmore McKee, Yale University Pastor.

Here is a manual of thought for the mind of the future. Every minister today faces increasingly often the task of speaking to men and women who are keenly aware that they live in a new era and must think in its terms. There are chapel talks, baccalaureate addresses, convocation exercises, and regular and special sermons in which he must interpret the message of Christianity to men and women who are young in body and young in spirit. This new and carefully edited volume of sermons helps enormously to answer that question. Its contributors are the most distinguished leaders in the American pulpit. Not only so, they have met youth on its own grounds and have grappled with its problems successfully. The result is a book which will serve as a chart for every alert minister today, a book that offers an exceedingly important collection of illustrations, ideas, emphases and suggestions designed for the minister in meeting what is today fast becoming his most important problem. The contributors:

Harry Emerson Fosdick	George A. Buttrick	Ernest Fremont Tittle
Albert Parker Fitch	Francis McConnell	Henry Hallam Tweedy
Willard L. Sperry	Hugh Black	Henry Sloane Coffin
Charles Reynolds Brown	Charles Whitney Gilkey	Robert Russell Wick
Joseph Fort Newton	Edwin D. Mouzon	

Net, \$2.50, Postpaid.

THE MAKING OF THE CHRISTIAN MIND. By Gaius Glenn Atkins, D.D., Professor of Homiletics, Auburn Theological Seminary.

A contour history of Christianity. The Christian mind of today is clearly delineated with the aid of its historical growth and is thrown against the background of its important phases. The author believes that there is not a fear or a splendor of faith which Christianity has ever sheltered which does not live somewhere among us today. With superb poise and understanding he shows the origin of the Christian mind in Christ, then what the Apostles took from Jesus, and next the progressive stages of Deliverance, Doctrine, Imperialism, Worship and Liturgy, Sacrament, Mysticism, Protestantism, and Humanitarianism. A notable addition to the philosophy of religion. Net, \$3.00, postpaid.

THE PATH TO PERSONAL POWER. By the Reverend William L. Stidger, D.D., Professor of Pastoral Science, Boston University.

Deluged as the country is with the vagaries of a hundred quack psychologists, this new and entirely sound book on the dynamics of personal power by one of America's leading ministers should have an immediate and widespread welcome. It is a matter of common knowledge that the self-mastery aspect has been neglected in the pulpit message of the past and that the cults have supplied the deficiency by substituting cure-all absurdities. In his new book Dr. Stidger attacks the whole problem and offers men and women the method and knowledge by which they can make the most of themselves. The book is in four sections—Personal Power, Discipline, Fear and Death, and Goals. The tone and value of the book are indicated by the following chapter headings: "The Inner Sources of Personal Power," "Growth in Personal Power," "Conquering the Earth through the Conquest of Self," "Discipline and Dynamics of Personal Power," "Fighting Our Fears for Personal Power," "The Drive of Destiny," "Sons of the Sunrise."

Net, \$2.00, Postpaid.

PUBLICATION AND SUNDAY SCHOOL BOARD OF THE REFORMED CHURCH

Schaff Building, 1505 Race Street, Philadelphia, Pa.